

# L'Année PhiLanthropique The PhiLanthropic Year

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PhiLab

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**À propos du PhiLab | About PhiLab**

Le Réseau canadien de recherche partenariale sur la philanthropie (PhiLab), anciennement Laboratoire montréalais de recherche sur la philanthropie canadienne, a été pensé en 2014 dans le cadre de la conception de la demande de financement du projet développement de partenariat CRSH intitulé « Innovation sociale, changement sociétal et Fondations subventionnaires canadiennes ». Ce financement a été reconduit en 2018 sous le nom d'« Évaluation du rôle et des actions de fondations subventionnaires canadiennes en réponse à l'enjeu des inégalités sociales et des défis environnementaux ». Depuis ses débuts, le Réseau constitue un lieu de recherche, de partage d'information et de mobilisation des connaissances des fondations canadiennes. Des recherches conduites en partenariat permettent la coproduction de nouvelles connaissances dédiées à une diversité d'acteurs : des représentants gouvernementaux, des chercheurs universitaires, des représentants du secteur philanthropique et leurs organisations affiliées ou des partenaires.

Le Réseau regroupe des chercheurs, des décideurs et des membres de la communauté philanthropique à travers le monde afin de partager des informations, des ressources et des idées.

The Canadian network of partnership-oriented research on philanthropy (PhiLab), previously called the Montreal Research Laboratory on Canadian philanthropy, was thought up in 2014 as part of the conception of a funding request by the NRCC partnership development project called “Social innovation, social change, and Canadian Grantmaking Foundations”. From its beginning, the Network was a place for research, information exchange and mobilization of Canadian foundations’ knowledge. Research conducted in partnership allows for the co-production of new knowledge dedicated to a diversity of actors: government representatives, university researchers, representatives of the philanthropic sector and their affiliate organizations or partners.

The Network brings together researchers, decision-makers and members of the philanthropic community from around the world in order to share information, resources, and ideas.



Social Sciences and Humanities  
 Research Council of Canada

Conseil de recherches en  
 sciences humaines du Canada

Canada

## À propos de l'Année PhiLanthropique



Par : **Jean-Marc Fontan et Peter R. Elson**  
 Codirecteurs du PhiLab  
 Codirecteurs de publication

L'Année PhiLanthropique est une publication spécialisée dans la diffusion de connaissances scientifiques et professionnelles dans le domaine de la philanthropie et plus précisément de la philanthropie subventionnaire. La revue répond au besoin de rendre disponible, en français et en anglais, des connaissances principalement produites ou mises en valeur par des activités scientifiques réalisées au sein du Réseau canadien de recherche partenariale sur la philanthropie (PhiLab).

L'Année PhiLanthropique publie des travaux de nature scientifique ou professionnelle répondant aux exigences de base de l'édition scientifique. La revue dispose d'un comité de lecture et de politiques éditoriales qui assurent un niveau de qualité certain aux textes qui y sont publiés. Ces derniers prennent différentes formes – articles, chroniques, comptes rendus critiques – et s'inscrivent dans un créneau qui se situe entre les publications scientifiques formelles et informelles. Il s'agit donc de textes qui, tout en respectant les normes éthiques de la production scientifique et professionnelle, se veulent plus courts – une dizaine de pages – et plus légers (moins grande emphase sur les dimensions méthodologiques et plus sur les résultats ou l'analyse) que la moyenne des productions scientifiques.

Produite une fois par année (hors éditions spéciales), chaque numéro de la revue est pris en charge par une équipe éditoriale différente rattachée au PhiLab. L'équipe, en mode direction, est chargée de la conception, de la production et de la gestion d'un appel à contribution.

En publiant l'Année PhiLanthropique nous nous assurons d'agir en complémentarité avec une offre de publications scientifiques, ou visant le grand public, déjà existante. En se voulant accessible en ligne et offerte gratuitement, la revue ouvre la voie à la diffusion de contenus générés par ou découlant d'activités de recherche majoritairement conduites en partenariat avec des acteurs de l'écosystème philanthropique.

L'Année PhiLanthropique s'inscrit dans la stratégie globale mise en place par PhiLab afin de mieux faire connaître les réalisations et enjeux de l'écosystème philanthropique canadien tout en ouvrant la voie à sa mise en comparaison avec des pratiques existantes ailleurs dans le monde. Enfin, rappelons que la création de notre revue n'aurait pas été possible sans l'appui du Conseil de recherches en sciences humaines du Canada (CRSH).

Jean-Marc Fontan et Peter Elson, de l'Université de Victoria, sont codirecteurs des subventions partenariales CRSH obtenues pour les périodes 2013- 2017 et 2018-2024. À titre de codirecteurs, ils veillent à la réalisation et à la coordination des activités de recherche et de valorisation des connaissances inscrites dans les programmes de recherche menés en partenariat et soutenus financièrement par le CRSH et les partenaires du projet. Jean-Marc Fontan est aussi directeur de la Chaire de recherche sur la méthodologie et l'épistémologie de la recherche partenariale et membre régulier du Centre de recherche sur les innovations sociales. Enfin, il codirige l'incubateur universitaire éponyme de cette organisation (IUPE).

## About the PhiLanthropic Year

By: **Jean-Marc Fontan and Peter R. Elson**  
 Co-directors of the PhiLab Network  
 Publication Co-directors

The PhiLanthropic Year is a journal that specializes in the transmission of scientific and professional knowledge within the philanthropic sector, and more specifically, grantmaking philanthropy. The journal meets the need of rendering available, in French and English, knowledge mainly produced by or highlighted by the scientific activities that take place within the Canadian Philanthropy Partnership Research Network (PhiLab).

The PhiLanthropic Year publishes scientific and professional articles that meet the basic requirements of scientific publication. The journal has a peer-reviewed committee as well as basic editorial guidelines that ensure a quality standard for the texts it publishes. These latter take on different forms - articles, chronicles, critical book reviews- and find themselves somewhere between formal and informal scientific articles. These texts, while respecting the ethical norms of scientific and professional publications, are shorter - a dozen pages or less - and lighter (less emphasis on the methodological aspects and more on the results or analysis) than your average scientific publication.

Published annually, each issue is taken in charge by a different editorial team that is connected to PhiLab. The team, from a management point of view, is responsible for the design as well as the creation and management of a call for contributions. By publishing the PhiLanthropic Year, we make sure to act as a complement to the existing offer of scientific literature and publications directed to the general public. By being available online and offered free of charge, the journal paves the way to the dissemination of content generated by or stemming from research mainly conducted in partnership with actors of the philanthropic ecosystem.

The PhiLanthropic Year is part of a global strategy implemented by PhiLab to spread awareness of the successes as much as of the issues of the Canadian philanthropic ecosystem while paving the way for comparisons with existing practices from around the world. Finally, let us recognize that the creation of our journal could not have been possible without the support of the Social Sciences and Humanities Research Council of Canada (SSHRC).



Jean-Marc Fontan and Peter Elson, of Victoria University, are the co-directors of the SSHRC partnership grants obtained for 2013-2017 and 2018-2024. As co-directors, they oversee the implementation and coordination of research and knowledge valuation activities included in the research programs led in partnership with and financially supported by the SSHRC and the project's partners. Jean-Marc is also director of the Research chair on methodology and epistemology of partnership-based research and a regular member of the Social innovation research center. Finally, he co-directs the university incubator eponymous to this organization (IUPE).



## Rédacteurs en chef



**Juniper Glass** est une spécialiste de la stratégie, de la recherche et des partenariats, avec un intérêt pour la justice sociale, l'équité entre les sexes et la philanthropie subventionnaire. Elle a créé [Lumiere Consulting](#) en 2015 pour soutenir les organisations afin d'améliorer leur impact : subventionnaires, réseaux philanthropiques, organisations autochtones et organisations nationales à but non lucratif. Auparavant, elle a travaillé pendant 20 ans au sein d'organisations à vocation sociale, acquérant de l'expérience dans la gestion d'équipes, le développement de stratégies et de programmes, la recherche et l'évaluation, la collecte de fonds, les communications externes et la politique. Au cours de sa carrière, Juniper a travaillé sur diverses questions, notamment l'égalité des sexes, le développement des communautés autochtones, le leadership des jeunes, la sécurité alimentaire, la protection de la nature, la santé périnatale et le logement abordable. Elle est titulaire d'une maîtrise en philanthropie et en leadership sans but lucratif de l'université de Carleton. Juniper est associée de recherche et conseillère en partenariat au [PhiLab](#). Elle est bénévole au comité d'engagement communautaire de la [Fondation du Grand Montréal](#). Juniper est une femme et une mère queer fière. Elle aspire toujours à être jouer un rôle attentif et actif comme membre de la famille et amie. Originaire de Si' yi yen (Texada Island, BC), elle vit à Tiohtià:ke (Montréal).

**Adam Saifer** est chercheur postdoctoral en sociologie à l'Université du Québec à Montréal et Directeur du PhiLab Québec du Réseau canadien de recherche partenariale sur la philanthropie ([PhiLab](#)). Auparavant, il était chercheur postdoctoral au Centre for Social Impact de la Smith School of Business, ainsi que professeur adjoint en études du développement mondial à la Queen's University. Ses recherches s'appuient sur les théories du capitalisme, de la nation et de la race pour explorer de manière critique les phénomènes organisationnels dans les secteurs sans but lucratif et philanthropique. Il s'intéresse particulièrement aux diverses façons dont la philanthropie atténue les inégalités sociales et économiques - et y contribue - aux niveaux organisationnel et sociétal. Les recherches d'Adam ont été publiées dans les *Organization Studies*, le *Journal of Business Ethics*, la revue *Organization*, le *Journal of Canadian Studies*, les *Reviews in Cultural Theory* et le *British Journal of Sociology of Education*.



## Artiste principale pour cette édition



**Kai Yun Ching** réalise des activités de consultation, d'éducation et d'illustration communautaires. L'artiste a co-illustré *From the Stars in the Sky to the Fish in the Sea* en 2017 et a aussi édité et publié *Children's Stories*, une collection de contes écrits par des enfants, avec le collectif d'édition *Quilted Creatures* en 2016. Son prochain livre pour enfants, *For Laika : The Dog Who Learned the Names of the Stars*, paraîtra en novembre 2021 chez Arsenal Pulp Press. [Pour en savoir plus sur leur œuvre](#)

## Editors in Chief



**Juniper Glass** is a strategy, research and partnership specialist, with a focus on social justice, gender equity and grantmaking philanthropy. She created [Lumiere Consulting](#) in 2015 to support organizations to improve their impact: grantmakers, philanthropic networks, Indigenous organizations, and national nonprofits. Prior, she worked for 20 years within social purpose organizations, gaining experience in managing teams, strategy and program development, research and evaluation, fundraising, external

communications and policy. During her career, Juniper has worked on diverse issues including gender equity, Indigenous community development, youth leadership, food security, wilderness protection, perinatal health and affordable housing. She holds a Master of Philanthropy and Nonprofit Leadership from Carleton University. Juniper is a research associate and partnership advisor at [PhiLab](#). She volunteers on the Community Engagement Committee of the [Foundation of Greater Montreal](#). Juniper is a proud queer woman and parent, and always aspires to be a caring, active family member and friend. Originally from Si' yi yen (Texada Island, BC), she lives in Tiohtià:ke (Montreal).

**Adam Saifer** is a postdoctoral fellow in sociology at the Université du Québec à Montréal and Director of the Québec Hub of the [Canadian Philanthropy Partnership Research Network](#). Prior to this, he was a postdoctoral fellow in the Centre for Social Impact at the Smith School of Business, as well as an adjunct professor in Global Development Studies at Queen's University. His research draws on theories of capitalism, nation, and race to critically explore organizational phenomena in the nonprofit and philanthropic sector. He is particularly interested in the various ways in which philanthropy mitigates—and contributes to—social and economic inequalities at the organizational and societal levels. Adam's research has been published in journals such as *Organization Studies*, *Journal of Business Ethics*, *Organization*, *Journal of Canadian Studies*, *Reviews in Cultural Theory*, and the *British Journal of Sociology of Education*.



## Edition's Main Artist



**Kai Yun Ching** is a community-based consultant, educator, and illustrator. They co-illustrated *From the Stars in the Sky to the Fish in the Sea* in 2017, and they edited and published *Children's Stories*, a collection of tales written by children, with the publishing collective *Quilted Creatures* in 2016. Their upcoming children's book, *For Laika: The Dog Who Learned the Names of the Stars* will be released in November 2021 with Arsenal Pulp Press. [Find more of their work here](#)

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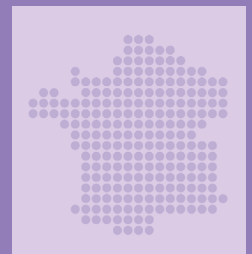
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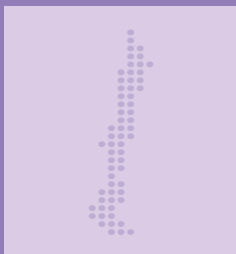
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# ÉDITORIAL | EDITORIAL



Plutôt que de réitérer les critiques habituelles, mais importantes, du secteur philanthropique de la société dominante, cette édition présente des alternatives viables, concrètes et expérimentées.

Rather than simply reiterate the usual (but important) critiques of the settler philanthropic sector, this edition of The PhiLanthropic Year presents viable and lived alternatives.

Artiste | Artist: Kai Yun Ching

# EDITORIAL

## Practices that shift power in philanthropy

By Juniper Glass, MPNL, independent researcher and principal of Lumiere Consulting

Adam Saifer, Postdoctoral fellow at UQAM and Director of the Québec Hub of PhiLab



Funders, especially private philanthropic foundations, have been heavily criticized for being unaccountable to communities, undemocratic, and powered by wealth that has been generated in extractive and harmful ways. Current grantmaking and fundraising practices also reproduce inequitable dynamics wherein people with more power and privilege hold control over funding flows, and communities and marginalized groups are relegated to the role of passive recipients.

We know that philanthropy needs to shift these power dynamics in order to become more equitable and effective. In this edition of *The PhiLanthropic Year*, we explore some of the practices in both fundraising and grantmaking that are trying to make this vision a reality.

Since March 2020, we've seen a blossoming of community-led approaches to grantmaking and wealth redistribution. These approaches meet immediate needs, while working toward a more just, democratic, and equitable post-COVID society. Examples include community-driven grantmaking, participatory grantmaking, shared gifting, giving circles, mutual aid initiatives, and "caremongering" networks.

At the same time, within the fundraising profession, people of colour, Indigenous people, women, and queer and non-binary people are calling for deep reflection on how nonprofits and communities can raise money without reinforcing racial, class, colonial, and gender inequities.

The contributions in this edition of *The PhiLanthropic Year* highlight these voices and approaches. Rather than simply reiterate the usual (but important) critiques of the settler philanthropic sector, the articles present viable and lived alternatives. These practices and processes are becoming part of an emerging, yet fundamental, shift in how philanthropy is done. Ultimately, we hope that by sharing these productive ideas and examples, the practices will spread and influence new philanthropic organizing as well as transformations within existing philanthropic institutions. In doing so, the contributions in this publication deliberately complicate the all-too-common monolithic understanding of philanthropy by illuminating the heterogeneity of actors in the sector, the complexity of interactions between these actors, and the diversity of perspectives and practices contained within the philanthropic ecosystem.

Much gratitude to all the contributors—not just the authors, but also those community members, foundation representatives, and activists that generously shared their time and ideas with the authors.



# ÉDITORIAL

## Des pratiques qui changent les dynamiques de pouvoir au sein de la philanthropie

Par Juniper Glass, MPNL, Chercheuse indépendante et Directrice de Conseils Lumière

Adam Saifer, Chercheur postdoctoral à l'UQAM et Directeur du PhiLab Québec



Les bailleurs de fonds, en particulier les fondations philanthropiques privées, ont été fortement critiqués pour ne pas rendre de comptes aux communautés, pour leur caractère non démocratique et pour le fait que, souvent, leurs dotations sont issues de processus d'enrichissement reposant sur des méthodes extractives et nuisibles. Les pratiques actuelles d'octroi de subventions et de collecte de fonds reproduisent également des dynamiques inéquitables dans lesquelles les personnes ayant plus de pouvoir et de privilèges contrôlent les flux de financement, tandis que les communautés et les groupes marginalisés sont relégués au rôle de bénéficiaires passifs.

Nous croyons que la philanthropie doit modifier ces dynamiques de pouvoir afin de devenir plus équitable et efficace. Dans cette édition de l'Année PhiLanthropique, nous explorons certaines des pratiques de collecte de fonds et d'octroi de subventions qui tentent de faire de cette vision une réalité.

Depuis mars 2020, nous observons une multiplication des approches communautaires axées sur l'octroi des subventions et la redistribution des richesses. Ces approches visent à répondre aux besoins immédiats, tout en œuvrant pour une société plus juste, démocratique et équitable. Parmi les exemples, citons l'octroi de financements participatifs, le partage de subventions par consensus entre organismes, les cercles de donateurs, les initiatives d'aide mutuelle et les réseaux « [d'entraide](#) ».


Sur un plan complémentaire, au sein de la profession de collecteur de fonds, les femmes et les personnes de couleur, autochtones, queers ou non binaires ont

lancé un appel pour une réflexion approfondie sur la manière dont les organisations et les communautés sans but lucratif peuvent collecter des fonds sans renforcer les inégalités raciales, coloniales, de classe et de genre.

Les contributions de cette édition de l'Année PhiLanthropique mettent en lumière ces voix et ces approches. Plutôt que de réitérer les critiques habituelles, mais importantes, du secteur philanthropique de la société dominante, les articles présentent des alternatives viables, concrètes et expérimentées. Ces pratiques et processus font partie d'un changement émergent, mais fondamental, dans la façon de faire de la philanthropie. En fin de compte, nous espérons qu'en partageant ces idées et ces exemples, ces pratiques se répandront et influenceront tant les organisations philanthropiques émergentes que celles existantes. Nous sommes conscients que les contributions de cette publication se positionnent contre une représentation monolithique et dominante de la philanthropie. Au contraire, nous mettons en lumière la diversité des acteurs du secteur, l'hétérogénéité de leurs visions, la complexité des interactions entre les acteurs et la pluralité des perspectives et des pratiques de l'écosystème philanthropique.

Enfin, nous tenons très sincèrement à remercier toutes les contributrices et tous les contributeurs à cette édition; de même que les membres des communautés approchées, les représentantes et représentants de fondations et les militantes et militants qui ont généreusement partagé leur temps et leurs idées avec les auteurs et autrices.

# ENTREVUE | INTERVIEW



Entrevue avec **Naolo Charles**, fondateur du BE Initiative et **Dr. Ingrid Waldron**, fondatrice et directrice du ENRICH Project, et cofondatrice et codirectrice du Canadian Coalition for Environmental and Climate Justice.

Interview with **Naolo Charles**, founder of the BE Initiative and **Dr. Ingrid Waldron**, founder and director of the ENRICH Project, and and co-founder and co-director of the Canadian Coalition for Environmental and Climate Justice.

Artiste | Artist: Kai Yun Ching

# ENTREVUE | INTERVIEW

## Dr. Ingrid Waldron & Naolo Charles

By Isidora G. Sidorovska, Ph.D. candidate at  
the School of Planning at Waterloo University



**Isidora Sidorovska** is a Ph.D. candidate at the School of Planning at Waterloo University, where she is examining planning process outcomes as competencies for coping with environmental turbulence in nonprofits. Isidora has over 10 years of professional experience in community development in Southeastern Europe, with an emphasis on good governance, institutional reform, and public participation. Isidora's research interests include strategic planning, nonprofit management, nonprofit accountability, and the funder-grantee relationship.

**Dr. Ingrid Waldron** is Professor and HOPE Chair in Peace and Health in the Global Peace and Social Justice Program at McMaster University. She is the founder and Director of the Environmental Noxiousness, Racial Inequities and Community Health Project, and the co-founder and co-Director of the Canadian Coalition for Environmental and Climate Justice. Her research inspired the Netflix documentary "There's Something in the Water", which is based on her book of the same name, as well as a federal environmental racism bill.

**Naolo Charles** is the founder of the Black Environmental Initiative (BE Initiative), an organization dedicated to the environmental engagement and protection of Black and Brown communities. BE Initiative not only works for diversifying the environmental sector, but it also aims to

create a green job and green entrepreneurship revolution that benefits black communities. Naolo co-founded the Canadian Coalition for Environmental and Climate Justice (CCCEJ) with Dr. Ingrid Waldron, a coalition meant to support racialized communities affected by environmental injustices. Holder of a master's degree in environment, Naolo is also a trainer for the Toronto Community Benefits Network's Next Gen Builders program and for Nature Canada's Work to Grow program where he delivers an anti-racism training course.

### What is the ENRICH project?

**Ingrid:** ENRICH is the acronym for Environmental Noxiousness, Racial Inequities and Community Health Project. It began in the spring of 2012 as a community-based research initiative that looks at the social, economic, political and health effects of environmental racism in Indigenous and Black communities across Canada. At the time that I founded it, it was just restricted to Nova Scotia, but through our collaboration with MakeWay it expanded its scope to include Indigenous, Black and other racialized communities across Canada. The project uses a multidisciplinary, multimedia approach to address pollution and contamination in local communities. In practice this means working on legislation, policy and education through advocacy,



community mobilization, documentaries, research, and publications in partnership with scientists and other people and organizations. Essentially, I am open to engaging in a diverse set of activities to address community concerns around contamination and pollution, because there is a legacy of environmental racism across Canada in these communities. So, we are looking to address cases that people know about, but to also identify new cases. And it is really a partnership-oriented project where I try to find professionals in different disciplines to address environmental racism from different perspectives and professional expertise. And since it's a community-based project, it is really about developing relationships with local communities and being responsive to their needs.

### What is the BE Initiative?

**Naolo:** The BE Initiative started in 2019, and there are two reasons why I started it. The first reason is that there is lack of diversity in the environmental sector. This is not just my opinion, the sector itself recently recognized its own lack of diversity and many reports confirmed this issue here in Canada, in America and in many countries in the western world<sup>1</sup>. For example, a recent assessment on diversity in clean energy suggests that even green jobs are distributed according to race and that a transition to a green economy is likely to replicate existing social inequalities, if it is not based on inclusion and diversity.

The second reason is that we have a lot of data and evidence that racialized communities are disproportionately impacted by environmental issues, from exposure to chronic air and water pollution to the uneven placement of toxic industries in close proximity to where these communities reside<sup>2</sup>. So when we put the two together, we really see a gap there.

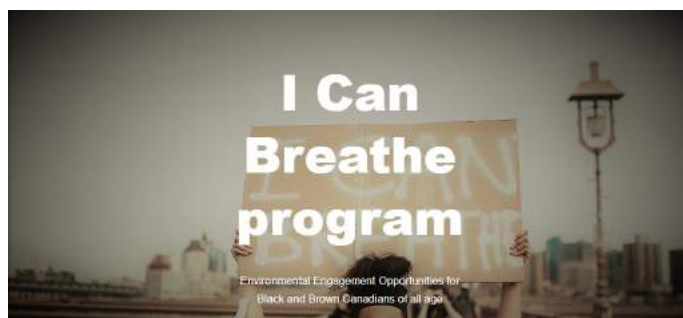


We are trying to fill that gap in part by working in collaboration with other organizations that are a lot more established—and trying to get them to change

some practices, but also by starting our own programs of engagement. For example, our *I can breathe* program takes a multi-generational approach to engaging racialized people in environmental issues, coupled with social justice and anti-racism work.

The vision of the BE initiative is to one day get to a point where when we talk about the environment, we are not thinking that it is just a white thing. When we look at the history of the environmental movement in the western world, since its inception, the movement has always been exclusively based on one race and one gender, and the contributions of people of colour have historically been marginalized.

So, getting to a place where when you look at the environmental sector, it is really representative of the diversity of Canadians, and where the environmental issues that racialized communities are experiencing are not seen as secondary - issues that we only tackle once we have dealt with other more pressing issues like police brutality and poverty. And this is why our programs take on a multidimensional approach where we use environmental progress to address some of the other issues present in racialized communities, such as fostering green jobs to tackle unemployment or promoting green investments in Black and Brown communities.



Source: Black Environmental Initiative

**You mentioned the National Network to End Environmental Racism in Canada grew from the collaboration between your two initiatives. Can you explain a bit more about how it started and what its priorities and objectives are?**

**Naolo:** The rationale behind starting the Network was to be able to address systemic issues. When it comes to environmental racism, I don't think one organization alone can address that. So the idea was to go out there, build collaborations and partnerships with multiple organizations, and work together on building an environmental justice agenda for Canada.

But what does environmental justice mean in Canada and how can we make it a reality? The level of engagement and mobilization when it comes to environmental justice in Canada is not comparable to what they have in the US, and we are trying to empower this movement here and raise it. One of the first things we want to do with the Network is to act as watchdogs on environmental racism in Canada. The key step is therefore to identify communities that are threatened by environmental racism. Some of them already know their issues, but for others there may be a need for raising awareness on current issues or threats that may happen in the future. And what we try to do is build mechanisms for supporting these communities through training, advocacy, visibility, and access to resources so they can be resilient in the face of environmental racism. This means that the communities affected by environmental racism are not isolated, but they know that there is a group of organizations out there that will listen to them, help them gather resources and support them. That objective implies a lot of research, but also communication and engagement.

**Ingrid:** One specific strategy to achieve this is a map that we are developing as part of the work with the Network, where we document cases of environmental racism and climate change inequalities across Canada. Most of these cases are known, but there are also those cases of environmental and climate change inequities that a lot of people are unaware of. And most of these cases are in small communities that don't get a lot of attention from media outlets. The map is a data collection tool, but also an educational tool that can be used by community members, activists, and educators to talk about the disproportional impacts of environmental racism in racialized communities. The ENRICH Project already created a map for Nova Scotia that shows an overlap between toxic facility sitting (incinerators, pulp and paper mills) and locations where Black and Indigenous communities reside. The map for the Network will be similar, but will also be more comprehensive and include audio, video, and text. It will also be interactive, modifiable, and owned by the community so it can be used effectively as an education and advocacy tool.

When it comes to longer-term objectives, our goal is to develop a national strategy on environmental racism and climate change impact, one that can be used by governments as well. We want to be the go-

to organization for the government when they want information, or partnerships and collaborations. We also want to mobilize policymakers and government officials from all key political parties around environmental racism, with the goal of hopefully developing legislation that is passed in the future.

Apart from these objectives we also hope to be able to provide funding to our member organizations and working groups, particularly to those who want to launch campaigns around legislation, awareness raising, and, of course, research. We talked about the fact that we want our organization to be a watchdog, and this means providing support and funding to communities who are impacted directly by these issues so they could do their work. Of course, this means we have more to do in terms of building partnerships with donors and foundations and raising money.

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When it comes to longer-term objectives, our goal is to develop a national strategy on environmental racism and climate change impact, one that can be used by governments as well.

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**Are the members of the Network strictly formal organizations? Or does the Network include communities and informal groups as well?**

**Ingrid:** Our initial goal was to engage NGOs and formal organizations, but we later agreed that it was important to engage individuals who are doing interesting grassroots work. They are not connected to any organization but have rather formed a group and are doing grassroots mobilizing and organizing that is interesting, sometimes even more interesting [than the work of formal organizations]. So we ended up including big, well-established organizations, but also informal, grassroots initiatives, because they need help the most, and I think we can be very useful to their efforts.



The theme of this issue of the Philanthropic Year is “practices that shift power in philanthropy.” How do you see the projects and approaches that you have been developing address power disbalances for the communities you represent? Can you see any impact in these areas and what are some learnings you can share for challenging the status quo?

**Ingrid:** For me, the most obvious thing is the fact that the founders of these initiatives are Black. And that is key in terms of shifting power. This doesn't necessarily mean that just because you're Black, you know how to do that, because we've all been inculcated with a colonial mentality, and sometimes we don't know it and we might be repeating the mistakes of the colonizer. I am sure I do it, because that's how many of us have been brainwashed, but we're trying to break that cycle. We are Black, we are the founders, and we are trying to ensure that we have a particular vision or view of the issue, but also be inclusive of Black, Indigenous and other marginalized communities.

When I started the ENRICH project, when people thought of environmental racism, they immediately thought of Indigenous people. Because the Indigenous peoples are so closely connected to the land. But, then I started noticing that there were historical Black communities in Nova Scotia who are also dealing with environmental issues, which a lot of people were unaware of. Now I want to use my positioning, which is a Black woman, to correct some of that. In Nova Scotia, I was really the only researcher looking at the Black community and including them in the conversation.

Naolo talked earlier how with racialized people, you are not always aware of how you are excluding other people, particularly if you are more privileged. We have to break that cycle by enabling these communities to lead and not impose upon them what we think is best. It is the same for researchers in academia. We are taught to do what we want, develop our research objectives, and rarely ask the community about what they want. This is how I used to do research, because this is how I was trained. With the ENRICH project I was forced to see it as part of the colonial structure, and that we must start from the communities to address the root cause of environmental racism. We don't want to impose upon the communities what we think they should be doing; it needs to start from them. This means going to Indigenous and Black communities and asking them what they need help with and finding a way to

be more responsive. With Indigenous communities, I have had to change the way I look at research. What research in Indigenous communities often looks like is not traditional research of collecting and analyzing data. Research may involve sending out petitions or Go-Fund Me Pages and other activities that many researchers would not categorize as research in the traditional sense of the word. Once again, for me, it is about being responsive to community needs.



Source: Black Environmental Initiative

**Naolo:** I believe just the fact that we are Black leaders is a big change in the way work is being done. But I can also see other changes. For example, I think earlier there weren't that many Black faces when people were discussing the agenda for the sector, so there were not that many Black perspectives. I think now we remind people of these issues by just being there. So we're bringing the topic to the table. It is also important to note that we are not the only ones in this landscape. This work helped us meet many other like-minded Black, Brown, Indigenous and White environmental justice advocates and our intention with the coalition is to gather these bright minds and form a powerful group that can help raise environmental justice standards in society. And I can say that when I started the BE initiative, Ingrid was probably the only player in Canada with a platform that explained environmental racism, and now we have multiple organizations working on this and more people talking about it.

The existence of the coalition and getting all these organizations to come together is also a form of shifting power, as small organizations can now get bigger influence. And there is also a power shift at the level of individual employees, which sometimes may get limited by the structures in their own organizations but find opportunities to explore new ideas within the coalition.

And having our own space and our authentic practices, even for simple things like hiring people, can also shift power as that leads to other people questioning their own behaviour. So there's the power shifting at the individual level and of people realizing the privilege they have and how they need to do things a little differently, such as being more mindful of not just hiring in our networks but also opening opportunities to people who do not have the privilege of being in our circles.

Eventually, as we speak about environmental racism in society, we must note that there are parts of the country where the reality of systemic racism is still being debated. So every opportunity we get to discuss it in the media becomes even more important. And this is another form of shifting power as it puts a pressure on the public to decide where they stand on these issues, since very few Canadians are actually okay with publicly defending the unfair exposure of some communities to environmental pollution.

**You mentioned earlier some exclusionary practices you have encountered in the sector. Can you speak more to these challenges and how can grantmaking foundations better support social and environmental justice initiatives like yours?**

**Ingrid:** There was a study<sup>4</sup> done last year showing that Black-led organizations get less funding in Canada. So that's a fact. While we have raised some funds for our Network—and it is very new, it has been less than a year since we started—we think the work we do warrants more funding. We have contacted several larger funders, and they do reply because they think they want to fund us, and then we don't hear from them again. So, yes, I believe grantmaking foundations are funding white-led organizations and organizations they already have relationships with, and I think they do not typically fund Black-led organizations. And that's just blatant racism.

**Naolo:** I agree with Ingrid, when she says that it's not very different from the type of racism we have seen and the type of barriers we see in society in general. But I also think that there's something that is specific to the sector.

The nonprofit sector operates in a highly exclusive manner. And when you look at the history of how the sector was created, it is mostly colonial history<sup>5</sup>. The people that worked in the sector have always been privileged people. It has always been those that have

been well off that have been involved in helping the poor, not the poor themselves.



Source: Netflix documentary *There's Something in the Water*

In this sector grantmaking foundations hold the most power, as they control the resources. And unfortunately, these organizations operate under a lot of influence of colonial practices and a lot of them do not even realize that, as they have too much power to even ask those questions.

And I think that's a big part of the problem. What we are seeing now is even if they start a foundation, let's say specifically for Black communities, they don't check themselves and examine their own colonial practices, because even Black and Brown people have to self-examine to avoid replicating colonial behaviours that perpetuate the exclusion of the most vulnerable among us. And many of us end up replicating those same systems that exclude us. So yes, representation is important, but it is not enough. Yes, you need to give money to Black foundations, but also ensure that these foundations operate in a non-colonial way. And what is the colonial way to me? It is a very simple principle, it is when you give resources to those who already have resources, because that's what the system of capitalism is about—keeping power in the hands of those who already have power.

In order to break this cycle, foundations need to stop giving resources to those who already have them. Rather, they need to give resources to those who lack them, but have the potential, ideas, and vision. And I have worked in foundations myself, and I know that very often before we are going to give money to an organization, we want to make sure that someone else has given them money before. And I know that part of this is about managing risks, but it once again sends resources to those who have them and excludes those that do not.

So it is time that foundations stop operating as capitalist organizations, instead of socially oriented ones. In order to really support social and environmental justice efforts, they have to decolonize, and they have to decolonize their practices.

**Ingrid:** I have been doing the ENRICH project for nine years, with amazing outcomes, so I am wondering, “how much longer will I need to prove myself?”. What else do I need to do to demonstrate that I deserve the kind of funding that other organizations receive.

So right now, just to be blatant, I think funding in the sector is unfair, racist, and less willing to fund Black-led organizations. And that’s just the same kind of racism you would find anywhere.

**Naolo:** My last point will be to say, a big part of racism is how it impacts trust. When people look at you, and see you as *the Other*, as different, whether they like it or not they don’t trust you the same way that they will trust someone who looks like them. When it comes to giving money, you need to trust whoever you’re giving that money to. So I believe trust is a big part of why it’s hard for us to get funding. For whatever reason they don’t trust us as much and it is going to be easier for them to trust white-led organizations. A lot of people now talk about trust-based funding, but it is going to be hard for this to happen for Black communities. We are simply not in an equal position to build that trust.

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This conversation with Dr. Ingrid Waldron and Naolo Charles raises a series of important questions on how philanthropic organizations can better support practices that address the disbalance of power. As experience shows, regulatory bodies can often be permissive in conducting oversight as result of competing demands when making political decisions<sup>6</sup>. In such circumstances, watchdog organizations ensure the public’s interest through critical monitoring of the actions of governments and industries, pointing out inconsistencies and advocating on behalf of communities. So when it comes to shifting power, watchdog organizations such as the National Network to End Environmental Racism in Canada remain essential in giving citizens and communities a voice and drawing attention to injustice.

On the other hand, there has been a lot of discussion on how pursuing a watchdog orientation may restrict access to funding<sup>7</sup> for these organizations.

Additionally, acting as a watchdog on issues related to Black and Indigenous communities can add an additional layer of complexity, as it becomes evident that these are groups that have been systematically underfunded in the philanthropic community<sup>8</sup>.

While these issues warrant further research, a targeted philanthropic support toward watchdog and advocacy organizations can be a first step on behalf of the philanthropic community to address power imbalances and support structurally marginalized groups and communities.

### Notes

1 For more information see: [Green 2.0, Diversity and Inclusion in Environmentalism, Help Wanted: Diversity in Clean Energy](#)

2 For more information see: [Canada’s Big Chances to Address Environmental Racism](#)

3 [Premier Francois Legault fails to recognize the existence of systemic racism in Quebec, despite Quebec’s Human Rights Commission differing stance on the issue](#)

4 [Unfunded: Black Communities Overlooked by Canadian Philanthropy.](#)

5 This refers not only to Indigenous communities in a settler-colonial context, but also slavery and Black people’s colonial history. For example, see [Oyeniran, C. \(2020\). Black history in Canada: 1960 to present. The Canadian Encyclopedia.](#)

6 [Collard, R. C., Dempsey, J., & Holmberg, M. \(2020\). Extirpation despite regulation? Environmental assessment and Caribou. Conservation Science and Practice, 2\(4\).](#)

7 See: [Neumayr M, Schneider U, Meyer M. Public Funding and Its Impact on Nonprofit Advocacy. Nonprofit and Voluntary Sector Quarterly. 2015;44\(2\):297-318.](#)

[Silverman, R.M. and Patterson, K.L. \(2011\), "The effects of perceived funding trends on non-profit advocacy: A national survey of non-profit advocacy organizations in the United States", International Journal of Public Sector Management, Vol. 24 No. 5, pp. 435-451.](#)

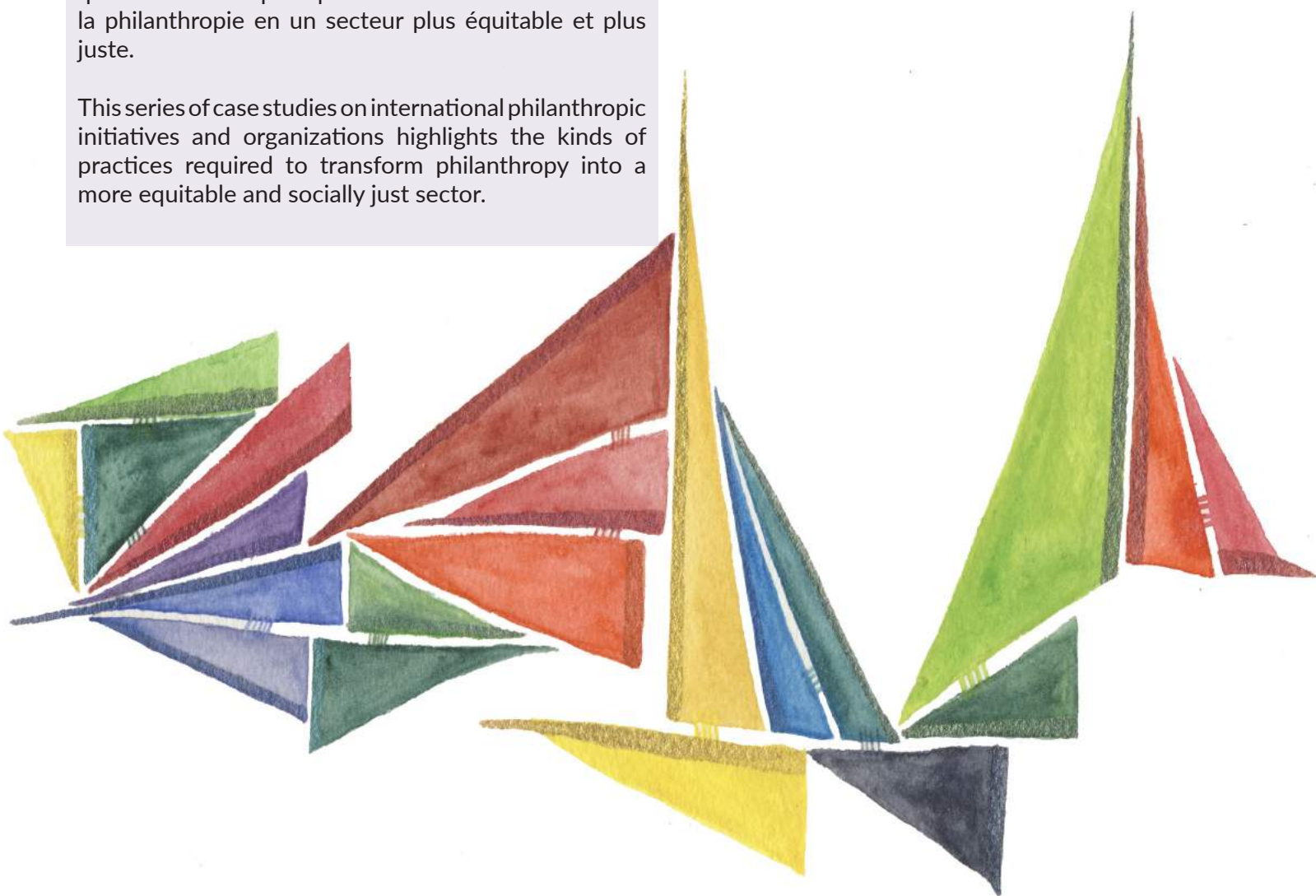
8 [Unfunded: Black Communities Overlooked by Canadian Philanthropy](#)



# DOSSIER SPÉCIAL | SPECIAL FEATURE

Cette série d'études de cas présente des initiatives et des organisations philanthropiques à l'international qui révèlent des pratiques contribuant à transformer la philanthropie en un secteur plus équitable et plus juste.

This series of case studies on international philanthropic initiatives and organizations highlights the kinds of practices required to transform philanthropy into a more equitable and socially just sector.



Artiste | Artist: Kai Yun Ching



# INTRODUCTION

In its quest to better understand the Canadian philanthropic sector, PhiLab has been building relationships beyond the country's borders, sowing the seeds for international research units. Fostering international networks allows us to establish meaningful relationships with fellow philanthropy researchers and research hubs abroad, which are often studying very different contexts for philanthropy.

This Special Feature focuses on the work of PhiLab's colleagues around the globe. We have curated a series of case studies on philanthropic initiatives and organizations outside Canada that highlight the kinds of practices required to transform philanthropy into a more equitable and socially just sector. Covering organizations from North and South America, Europe, Sub-Saharan Africa and Australia, we hope this series offers insight into the diversity of alternative approaches to grantmaking that prioritize equity and community-led action.

Dans sa quête pour mieux comprendre le secteur philanthropique canadien, le PhiLab a tissé des relations par-delà les frontières du pays, semant les germes pour que se constitue une plus grande unité de la recherche à l'international. La création de réseaux internationaux nous permet d'établir des relations constructives avec des collègues chercheurs et des centres de recherche qui étudient la philanthropie dans des contextes très différents du nôtre.

Ce dossier spécial met l'accent sur le travail de collègues du PhiLab qui sont basés aux quatre coins du globe. Nous avons réuni une série d'études de cas portant sur des initiatives et des organisations philanthropiques hors Canada qui révèlent des pratiques contribuant à transformer la philanthropie en un secteur plus équitable et plus juste. Couvrant des organisations en provenance d'Amérique du Nord et du Sud, d'Europe, d'Afrique subsaharienne et d'Australie, nous espérons que cette série offrira un panorama de la diversité d'approches subventionnaires qui priorisent l'équité et l'action communautaire.



# AUSTRALIA

## Place-based and community-led: Australian case studies show how local, national and international philanthropy can connect to needs on the ground.



By Alexandra Williamson, Postdoctoral Research Fellow at the ACPNS

Gerlinde Scholz, Executive Officer of Australian Community Philanthropy



**Alexandra Williamson** is a Postdoctoral Research Fellow at the Australian Centre for Philanthropy and Nonprofit Studies (ACPNS) in the QUT Business School at Queensland University of Technology (QUT). She holds a PhD and a Master of Business (Research) from QUT examining the accountability of philanthropic foundations, and a Master of Business (Philanthropy and Social Investment) from Swinburne University of Technology. Alex has more than a decade of prior experience working in private Australian philanthropic foundations.

**Gerlinde Scholz** is Executive Officer of Australian Community Philanthropy, the peak body for Australia's community foundations. She has held senior nonprofit sector executive and governance roles ranging from higher education and medical research to social services and environmental organisations. She has a Bachelor and Masters degree from the University of Melbourne and an Honours degree from LaTrobe University.

The COVID-19 pandemic has stripped back many invisible assumptions and exposed systems and institutions to the full gaze of the public in unprecedented ways. While the pandemic is ongoing and its social and economic impacts will endure for

decades, the disruptions caused by the global crisis have also created some positive changes. Such opportunities have surfaced in the work of Australia's community foundation sector.

COVID-19 arrived while some of the 2019/20 'Black Summer' Australian wildfires were still burning. Almost overnight, public debate about fires and climate crisis turned instead to the pandemic and the extraordinary public health measures put in place in response. As economic insecurity and fear took hold, community need was growing rapidly while fundraising became extremely challenging. Never was there a greater need for the connected, collaborative, and hyper-local approach that characterizes the work of community foundations.

This short article presents three 'bite-sized' case study snapshots from the Australian context to illustrate the point: authentic connection to community and a simple structure to enable anyone to contribute within their capacity are key to making community foundations such effective responders in times of crisis. One local, one national and one international philanthropic funder highlight variation in practices and scope, while retaining a shared focus on equity, effectiveness and innovation.

### Community Foundation for Tumut Region (CFTR)

This small local community foundation serves a rural area in New South Wales that was severely impacted by the 2020 wildfires. The loss of built heritage, indigenous culture, and natural environment in the region was simply catastrophic - 183 homes lost, many more damaged, farm buildings, machinery, livestock and miles and miles of fencing lost, timber plantations burnt, and local wildlife decimated.



The Foundation, which has no staff and is entirely run by volunteers, had been inactive for a few years. “It was a terrible wake-up call”, remembers Louise Halsey, Chair of the Foundation Board. “But we were lucky to have the foundation structure in place and experience with fundraising, grant making, and the governance requirements behind us.”

CFTR’s bushfire appeal quickly raised over AU\$200,000. Much of this funding was distributed using a very lean application process to get support quickly to people who needed help. Affected families received vouchers and gift cards to purchase what they needed from local businesses, keeping the money in the community rather than bringing in goods from elsewhere.

CFTR is now involved with a series of “Fire Shed Fridays”. There are 28 fire sheds in their catchment area that serve as a local base for volunteer fire fighters. CFTR supports local community health services to visit a different fire shed each week, putting on a special lunch. Volunteers serve the meal while fire fighters, their families and other locals are invited to catch up with each other and relax. For some of the people who went through the trauma of the fires together, these lunches are the first chance to reconnect and debrief in the aftermath, as the pandemic has prevented in-person gatherings for many months. “Fire Shed Friday is a social gathering that is also a mental health intervention” says Louise. In late September 2021, Fire Shed Friday was announced as a finalist in the 2021 Mental Health Matters Awards. “As a community foundation, we look after our community in a holistic way, and that’s what we are doing.”

### Ecstra Foundation

This national charitable foundation focuses on building the financial wellbeing and capacity of Australians within a fair financial system. Ecstra’s approach is relationship-based, outcome focused, places limited bureaucratic burdens on grantees, and adapts easily to changing circumstances.

In 2020, Ecstra invested a total of AU\$1 million in ten initiatives led by community foundations and delivered in partnership with local organisations, to build financial capability in the respective communities. The initiatives ranged from financial literacy education and resource development to research commissioned by a community group to better understand local levels of disadvantage and develop strategies to address this. A further AU\$50,000 supported the membership association Australian Community Philanthropy (ACP) to coordinate the program.

The grants were awarded at a time when recovery from the devastating 2020 wildfires [three recipient community foundations were directly impacted by the fires] had been pushed aside by the COVID-19 pandemic and lockdowns, which impacted everyone everywhere. Ecstra first adjusted the closing date for the grants while many communities were dealing with wildfires.



Then, during the pandemic, there was flexibility around project delivery milestones and reporting deadlines, recognising that all participating communities were struggling with unprecedented challenges. “Our grantees are best placed to determine their capacity and the timing of grant implementation to achieve tangible outcomes for their communities”, says Caroline Stewart, CEO of Ecstra. “This helps Ecstra and our grant partners understand what approaches really work in different settings, and just as importantly what may need to change to better meet community needs”.

## GlobalGiving

International crowd funder GlobalGiving holds a special place among Australian communities that suffered in the 2019-20 wildfires (including Community Foundation for Tumut Region, see above). When those fires made international headlines, GlobalGiving started receiving donations from around the world into its Australia Wildfires Relief Fund (Project #44385). This Disaster Response fund aimed “to support immediate rescue and relief efforts for people and animals impacted by the fires and will eventually transition to funding long-term assistance to help residents recover and rebuild”.

GlobalGiving prefers to work through local nonprofits in its disaster response. Australian Community Philanthropy (ACP) contacted GlobalGiving and completed their due diligence process to qualify as a charity eligible to receive funding. ACP also ensured that all its member foundations that operate in fire affected communities had the opportunity to connect with GlobalGiving. Each of those community foundations and ACP itself received funding to boost their organisations’ immediate capacity to support communities on the ground. For some of them, GlobalGiving provided amongst the earliest funding received in response to the fires.



GlobalGiving operates based on trusted relationships and lean bureaucracy. Online processes for due diligence, funding applications, fund distributions, and reporting are straight-forward and well backed up with human support where needed. Decisions and payments are made quickly.

Distributions from the Australia Wildfires Relief Fund are expected to continue up to 2023-24 with a focus on capacity building and a high level of confidence on the part of the funder in the local knowledge of community-based beneficiary organisations.

## Learnings for philanthropy at all levels

These examples illustrate that effective giving is an elusive concept, malleable with circumstance and context, morphing over time. Any form of fund distribution involves decision-making, and therefore decision-makers. At their heart, discourses around shifting the power in philanthropy involve a shift from one organisation or group to another. The value of the shift lies in bringing decision-making closer to those most immediately affected by the outcomes and impact of those decisions. Community foundations as funders are closer to those affected by their funding decisions than most other philanthropists. They are also ideally placed to act as intermediaries, connecting the wider philanthropy ecosystem to local, place-based needs, thus helping to shift power in funding relationships.

Yet money is not the only thing transferred between two groups of actors, and transfers of knowledge in both directions are an equally important but less frequently discussed dimension of any shift in power. As the three foundations are demonstrating, sharing lived experiences, learnings through failure, conceptual knowledge, and understandings of temporal effects are all vital for the chances of success for community-based actions and initiatives. It is a balancing act.

Communities benefit most from funding that is targeted in its purpose yet flexible in its application. In the next five to 10 years and beyond, the cycle of survival and resilience, from COVID-19 to climate change and economic recessions will be at the forefront of funders’ attention. Generating and distributing resources - money and knowledge - in participatory and equitable way is part of the vital work of community foundations.

As well as shifting power externally to community members, shifting a foundation’s power is also a matter of balancing age, gender, and cultural background within a foundation. Australian community foundations, and indeed the philanthropic sector nationally, broadly lack diversity of leadership. As today’s founders and leaders hand on their responsibilities to the next generation in the coming decades, there will be a realignment of power within the philanthropic sector. If community foundations can emerge from that transition as more inclusive and genuinely representative, they will be further strengthened as just, democratic, equitable and effective philanthropic institutions.

# AFRIQUE

## Faire de la philanthropie autrement en Afrique

Par Lynda Rey, Professeure, l'École Nationale d'administration publique

Saouré Kouamé, Professeur de stratégie, l'École de gestion Telfer de l'université d'Ottawa



**Lynda Rey** est professeure en évaluation de programmes à l'École Nationale d'administration publique à Montréal. Elle s'intéresse notamment à l'impact des organismes philanthropiques sur l'écosystème de l'innovation sociale dans l'espace francophone. Elle a également occupé le poste de directrice du suivi-évaluation et gestion des connaissances à la fondation québécoise One Drop.

**Saouré Kouamé** est professeur de stratégie à l'École de gestion Telfer de l'université d'Ottawa. Il est responsable du groupe de recherche sur la philanthropie en Afrique au sein du Philab. Ses intérêts de recherche portent plus généralement sur le management stratégique des organisations et les stratégies d'impact social.

Comment faire autrement la philanthropie en Afrique pour avoir les impacts escomptés ? C'est une question importante qui exige des réponses novatrices et adaptées. Au cœur de cette préoccupation se trouve l'enjeu de la relation de pouvoir entre donateurs et bénéficiaires qui mine les efforts de nombreuses organisations locales et internationales dans leur volonté d'aider les populations vulnérables en Afrique. La posture « d'aidant » place naturellement les organisations philanthropiques dans le piège de la

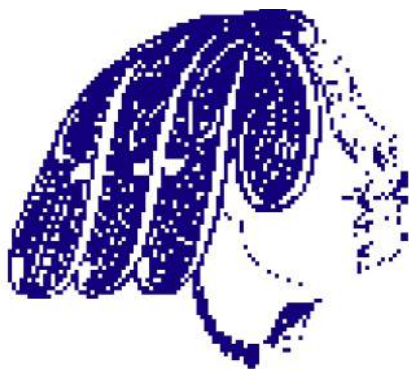
« posture de domination » avec les bénéficiaires. Peu sont les organisations qui parviennent à contourner de façon efficace ce piège qui, avec le temps, réduit l'effet de leur impact. Il y a toutefois quelques exceptions qui sont à souligner pour inspirer d'autres organisations philanthropiques. Nous présentons ici le cas de deux fondations – la Fondation Femme Plus et la Fondation Malaika – deux organisations oeuvrant en République Démocratique du Congo (RDC), qui ont adopté des approches novatrices dans leur modèle philanthropique pour donner plus de pouvoir aux bénéficiaires.





## Fondation Femme Plus : Une philanthropie pour les causes taboues en Afrique.

La Fondation Femme Plus (FFP) fait partie de ces rares organisations non gouvernementales qui travaillent pour des causes taboues et difficiles à défendre en Afrique. L'organisation a démarré ses activités au milieu des années 90 en République Démocratique du Congo (RDC), avec pour mission de s'occuper des femmes vivant avec le VIH/SIDA. À l'époque, il n'y avait pas de traitement contre cette maladie et il fallait être courageux pour s'en occuper, comme l'explique Thérèse Omari, directrice et co-fondatrice : « les gens ne voulaient même pas toucher les murs de nos bureaux parce que c'était la maison des personnes vivant avec le Sida. On refusait de me recevoir dans des services publics tout simplement parce que je portais le logo de la Fondation Femme plus, alors que je n'avais pas le VIH. Imaginez donc la peur des femmes qui vivaient avec cette maladie ! Il fallait lutter contre la stigmatisation et ça c'était un grand défi. » Depuis lors, la fondation a étendu ses activités à d'autres causes toutes autant taboues telles que les personnes souffrant de tuberculose et les survivantes de violence sexuelle. FFP a obtenu l'appui financier de grands bailleurs de fonds internationaux tels que l'USAID, l'Union Européenne, le département britannique pour le développement international (DFID), la coopération française et le Fonds Mondial pour étendre ses activités à plusieurs provinces, ce qui lui a permis d'avoir une présence nationale en RDC. Cette fondation est ainsi devenue un acteur central dans le pays avec la prise en charge de plus de 80000 cas de VIH/SIDA, 40000 cas de tuberculose et 4000 cas de violence sexuelle. « FFP est la première organisation en RDC ayant donné un visage au VIH/SIDA à travers des témoignages publiques à visage découvert » souligne Thérèse Omari.



Fondation Femme Plus

## Un modèle de gouvernance centré sur les bénéficiaires.

Le travail de proximité avec des personnes vulnérables et stigmatisées a conduit FFP à développer des approches philanthropiques qui donnent un certain pouvoir aux bénéficiaires. La fondation adopte une approche *centrée sur la personne* qui vise à donner de la place à la voix des bénéficiaires dans l'identification et la mise en œuvre des actions les concernant. « Nous travaillons pour eux et avec eux », explique la directrice de la fondation. Les bénéficiaires sont donc dans les instances de décision telles que le conseil d'administration et les comités de gestion. Ces bénéficiaires sont souvent abandonnés par leurs familles et n'ont d'autre repère que la fondation. Ils sont donc fortement dépendant de la fondation. Leur donner de la voix et de la place fait partie de leur processus de guérison. Ils retrouvent un peu de dignité et peuvent influencer les décisions sur les actions qui les concernent. En retour, cela donne de la légitimité à la fondation, tout en contribuant à l'efficacité des décisions.



Source: Fondation Femme Plus

## De l'activisme philanthropique auprès des décideurs.

Une autre approche importante est l'*activisme philanthropique*. La fondation a vite compris qu'il fallait faire changer les mentalités pour réduire la stigmatisation et la souffrance de leurs bénéficiaires. Les dirigeants sont ainsi devenus des activistes par défaut et ont travaillé à influencer les politiques publiques (les législateurs et les politiciens) pour faire changer des lois en faveur de la situation de ces personnes. Vu le caractère tabou de leur

maladie, « l'accès aux frais de consultation est un véritable défi pour ces femmes » constate la directrice de la fondation. La fondation a mené des actions pour influencer les politiques publiques de financement afin de donner plus de pouvoir financier aux bénéficiaires. Cette stratégie d'influence est devenue cruciale ces dernières années où l'accès au financement auprès de bailleurs de fonds et donateurs devient de plus en plus difficile. « Nous faisons partie des organisations pionnières ayant contribué au grand mouvement de plaidoyer qui a conduit à la gratuité des médicaments antirétroviraux en RDC, et nous avons activement milité pour la mobilisation des fonds de contre parti. Notre plaidoyer et lobbying ont abouti à la promulgation par le chef de l'état de la loi portant protection des personnes vivant avec le VIH/SIDA», explique Thérèse Omari qui a joué un grand rôle dans cet accomplissement.



Source: Fondation Femme Plus

FFP fait ainsi partie des pionniers dans ce type de pratiques philanthropiques, novatrices en Afrique. Cela a été facilité par les bailleurs de fonds internationaux et partenaires qui ont énormément inspiré et appuyé ces pratiques. Notamment, la fondation s'est inspirée des pratiques de « responsabilisation des citoyens et communautés » développées au Canada. Avec l'appui de la coopération canadienne, FFP a développé une stratégie visant à favoriser le leadership de la société civile. Cette approche pionnière dans le contexte la RDC a pris plus de sens dans le contexte de la COVID-19. La RDC a été fortement touchée par la pandémie d'Ebola, puis celle de la COVID-19.

FFP a compris qu'il faut apprendre à vivre avec ces pandémies et celles qui potentiellement émergeront dans le pays. Ces crises ont amené à se réinventer avec de nouvelles méthodes de travail pour continuer à remplir sa mission. Dans le contexte de la COVID-19, les partenaires internationaux leur donnent plus de pouvoir d'action en se montrant plus souples et flexibles sur les conditions de financement. Cela a permis à FFP de réorienter ses activités, tout en continuant de donner plus de pouvoir d'action à ses bénéficiaires sur la prise en charge de leur cause.

“

La fondation adopte une approche *centrée sur la personne* qui vise à donner de la place à la voix des bénéficiaires dans l'identification et la mise en œuvre des actions les concernant.

”



Source: Fondation Femme Plus

“

La fondation a mené des actions pour influencer les politiques publiques de financement afin de donner plus de pouvoir financier aux bénéficiaires.

”



## Fondation Malaika: Un leadership par et pour la communauté

La fondation Malaika a été créée en 2007 par Noëlla Coursaris Musunka, une top model de renommée internationale et philanthrope passionnée par le développement des communautés marginalisées. La fondation a reçu de nombreuses reconnaissances internationales. En 2021, Malaika a reçu le World Literacy Award qui récompense chaque année des organisations pour leurs efforts exceptionnels en faveur de l’alphabétisation et a été la lauréate du Maya Ajmera Sustainability Award 2019 pour son investissement durable et de long terme avec les communautés.

L’idée de la fondation Malaika, nommée en mémoire du père de Noëlla Georges et du mot swahili « malaika » pour « ange », remonte à un voyage que Noëlla effectua dans son pays natal en RDC à la mort de son père chypriote. Sans ressources financières ni éducatives, sa mère congolaise l’envoya vivre chez la famille en Belgique pour suivre l’éducation qu’elle n’avait pas eu la possibilité d’obtenir. Noëlla dit avoir été « choquée par les conditions de pauvreté dans lesquelles vivait sa mère, le manque d’opportunités pour les filles en dehors du mariage forcé... [elle se disait que ça aurait pu être [elle] et a alors décidé d’œuvrer pour que [les filles] aient les mêmes chances que d’autres filles dans le monde».

Depuis sa création, la fondation Malaika est enregistrée et reconnue à la fois aux États-Unis et au Congo. Cela permet à cette fondation d’adopter un modèle philanthropique qui combine habilement la levée de fonds auprès de bailleurs internationaux et un leadership communautaire dans la gouvernance et la réalisation des activités.



Source: Fondation Malaika



Source: Fondation Malaika

### **Un modèle philanthropique fondé sur la mobilisation de fonds auprès de grands acteurs internationaux.**

La cause de l’éducation des filles séduit au-delà des frontières congolaises mais la mobilisation des ressources est exigeante sur le long terme. La fondation Malaika a implanté une diversité de stratégies de mobilisation de ressources. En particulier, Noëlla met à profit sa notoriété et son leadership pour attirer des financements de différents acteurs philanthropiques internationaux tels que la Fondation Caterpillar, le Buchan International Fund, UEFA Foundation for Children, et des dizaines d’autres contributeurs. Certes, la visibilité internationale de Noëlla y contribue, mais ce sont aussi les stratégies innovantes et la transparence qui font le succès de la stratégie de mobilisation des ressources. Entre autres, la fondation collabore avec des industries sensibles à la cause et communique de façon transparente sur l’utilisation des fonds, à savoir qu’avec seulement 65 \$ par mois ou 775 \$ par an, une jeune fille peut être parrainée pour poursuivre ses études. Pour Noëlla, « diriger une fondation, c’est comme diriger une entreprise... c’est très important d’être transparent et responsable des montants que vous mobilisez, l’argent que vous dépensez et où il va. » Elle-même ne reçoit pas de salaire de Malaika, contribue financièrement tous les ans et donne aussi de son temps.

Malgré tout, la crise de la COVID-19 a eu un impact sur la mobilisation de fonds, comme le souligne la fondatrice : « *Le contexte de la COVID-19 a entraîné la réorientation des financements des fondations privées et des entreprises vers la vaccination (...) beaucoup d’entreprises et fondations familiales ont arrêté leurs subventions...nous avons vu notre financement baissé*

de 40%». Cela s'ajoute au défi important de travailler au Congo dans un environnement avec un accès à l'électricité et à l'eau limité. La fondatrice reste optimiste car Malaika a un historique d'impact solide et elle continue d'innover dans ses approches pour maintenir et attirer de nouveaux bailleurs de fonds.

Avec ces financements, la fondation compte des réalisations importantes. Par exemple, Malaika permet à 400 filles d'avoir accès gratuitement à une éducation complète et intégrée centrée sur le STEM à travers son programme d'éducation qui couvre la totalité des frais de scolarité, les uniformes, les fournitures scolaires, le programme sportif, les activités parascolaires et deux repas complets par jour. Un centre communautaire construit par Malaika en partenariat avec la Fédération Internationale de Football Association (FIFA) accueille près de 5000 jeunes et adultes de Kalebuka qui bénéficient de plusieurs activités dans le cadre de l'initiative Sport et bien-être social (*Sport for Social Good*). Le centre communautaire offre également un large programme de cours notamment d'alphabétisation, de formation professionnelle, de santé et de compétences numériques. Malaika finance également des projets d'infrastructure et de changement de comportements pour améliorer l'accès à l'eau potable, l'hygiène et l'assainissement, en partenariat avec ses sponsors. Grâce à la construction et à la rénovation de 21 puits, Malaika fournit de l'eau potable dans des emplacements centraux à plus de 32 000 personnes chaque année. Malaika a également un programme d'agriculture qui permet de produire de la nourriture biologique au centre communautaire, ce qui fournit deux repas nutritifs par jour à tous les étudiants et au personnel. Cela crée des opportunités d'emploi et sert de plateforme pour éduquer la communauté sur les techniques d'agriculture durable.



Source: Fondation Malaika



Source: Fondation Malaika

**Un modèle philanthropique fondé sur le leadership communautaire.** Les partenaires de Malaika sont d'importants acteurs internationaux dotés d'influence. Néanmoins, consciente de cela, la Fondation Malaika a adopté un modèle de gouvernance et de gestion qui permet de mettre cette influence internationale au service du leadership et de l'autonomie d'action des communautés. Ce virage vers l'équité en philanthropie prend tout son sens dans un contexte comme celui de la COVID-19 où les sources de financement sont réduites. Dès le départ, la philosophie de Malaika « un leadership par et pour la communauté » se traduit par la promotion d'un leadership local dans toutes les dimensions de son travail. L'équipe de Malaika est composée de **45 professionnels tous congolais** qui travaillent sur le terrain en RDC, et 30 volontaires basés ailleurs en Afrique, aux États-Unis, et en Europe. Ce sont 94% d'Africains, 38% femmes et 62% hommes qui apportent leur soutien aux activités. Malaika valorise l'expertise, les connaissances et la proximité locales pour apporter les réponses adéquates aux besoins exprimés par les communautés auxquelles appartient la majorité des membres de son équipe. Par ailleurs, il faut souligner qu'il existe une représentation communautaire au niveau du conseil d'administration de la Fondation par l'intermédiaire d'un **conseil consultatif communautaire** qui oriente la haute direction à comprendre comment être des leaders inclusifs avec des approches d'apprentissage qui mettent l'accent sur la réflexion, l'itération et l'adaptabilité.

À travers sa mission vouée à l'autonomisation des filles congolaises et de leurs communautés, la fondation mise sur **une approche holistique et intégrée pour des communautés en santé et prospères**. 85% de chaque



dollar donné à Malaika est directement investi dans les programmes et activités déployés au cœur du village de Kalebuka, dans la région sud-est de la République démocratique du Congo. Une autre manifestation de cette approche communautaire est la **prise en compte constante et continue des besoins, commentaires et suggestions des membres de la communauté** pour améliorer les projets. Ce que la fondation qualifie d'approche inclusive, équitable et de promotion de l'égalité de genres. Pendant la pandémie, cette **approche d'écoute sociale/communautaire** a permis de lancer un nouveau programme d'urgence de distribution de nourriture et de fournitures qui a été demandé par les membres de la communauté financièrement impactés par le confinement.



Source: Fondation Malaika

Pour la fondatrice de Malaika, cette approche donne des résultats perceptibles sur le terrain : « plusieurs des jeunes filles qui ont grandi depuis, enseignent aux plus jeunes, nettoient le village une fois par mois, ont leur propre lopin de terre qu'elles cultivent, aident financièrement leurs familles (...) Nous collaborons avec plusieurs universités et organisations au Congo, au Kenya, en Afrique du Sud, aux États-Unis afin que plusieurs de nos filles puissent y poursuivre leurs études après leur 18 ans». Dans l'avenir, Noëlla souhaite que le modèle intégré et holistique de la fondation, qui a fait ses preuves, soit répliqué. « *Notre modèle fonctionne. Il est axé sur la communauté qui est partie intégrante de notre succès au cours des 14 dernières années depuis notre fondation.* » Grâce à cette approche globale et locale, un village entier a subi un effet d'entraînement transformateur.

En somme, la stratégie de ces organisations vise à mettre les bénéficiaires et communautés au cœur de leurs actions dans l'optique de leur donner plus

de pouvoir d'action. Comme on peut le noter, la Fondation Malaika et la Fondation Femme Plus ont adopté un modèle philanthropique à la fois inclusif et responsabilisant pour les populations bénéficiaires. Les fondateurs et dirigeants de ces deux organisations ont très vite compris que l'impact de leurs actions ne peut se faire sans mettre les bénéficiaires au centre de leurs actions. La forte implication dans les instances de gestion et décision est bénéfique dans un double sens. Cela réduit la domination de ces fondations et permet aux bénéficiaires de se sentir responsables dans la prise en charge de leur propre cause. Cela facilite aussi la prise de décisions et la mise en œuvre, tout en renforçant la légitimité de ces fondations auprès des populations bénéficiaires et partenaires.

“

Les fondateurs et dirigeants de ces deux organisations ont très vite compris que l'impact de leurs actions ne peut se réaliser sans mettre les bénéficiaires au centre de leurs stratégies philanthropiques.

”



Source: Fondation Malaika

# GERMANY

## The Hildegard Lagrenne Foundation: Philanthropy as empowerment by the Sinti and Roma in Germany

By Michael Alberg-Seberich, managing partner at Wider Sense



Michael Alberg-Seberich is an author and researcher on philanthropy and corporate social responsibility. He is a managing partner at Berlin based advisory firm and think tank Wider Sense. In 2017 Michael spent 6 months in Canada as the CKX Fellow in Philanthropy to research Canada's philanthropy support infrastructure.

The Hildegard Lagrenne Foundation (HLS) is an example of the empowerment of a minority community through philanthropic action. It is also an example of how some philanthropic organizations are shifting towards more participation and power sharing. It is a foundation initiated and led by the Sinti and Roma themselves, one of the most marginalized communities in Germany. The Foundation was founded on October 25<sup>th</sup>, 2012, in Berlin, the same day of the inauguration of the memorial to the Sinti and Roma of Europe who were murdered under National Socialism. The journey towards this memorial had been one of intense debates, acts of reconciliation and understanding history, making it very important for the communities the Foundation aims to serve.

The group of founders met that day in the building of the state representation of Baden-Württemberg, one of Germany's 16 states, in Berlin to plan for the future. In its preamble, the Foundation's statutes describe its mission as follows:

*The Hildegard Lagrenne Foundation for Education, Inclusion and Participation of Sinti and Roma in Germany is founded with the awareness that due to the centuries-long history of discrimination and antiziganism, Sinti and Roma have fewer educational opportunities than members of the majority population.*

*The Hildegard Lagrenne Foundation for Education, Inclusion and Participation of Sinti and Roma in Germany wants to contribute to improving the educational opportunities of Sinti and Roma, especially children and young people in Germany, by promoting education and combating discrimination and antiziganism. It also explicitly promotes the transition from school and apprenticeship into a professional practice and further qualification.<sup>1</sup>*

The Foundation is named after Hildegard Lagrenne (1921–2007), who shaped the civil rights movement of the German Sinti and Roma for a long time. She was a human rights activist who advocated for better access to education for her community. She fought throughout her life against antiziganism.<sup>2</sup>



Hildegard Lagrenne (1921–2007) (Source: [Hildegard Lagrenne Stiftung](#))

Today around 80 000 Sinti and Roma with a German passport live in Germany<sup>3</sup> and approximately 50 000 with a foreign passport<sup>4</sup>. A 2011 study on the experiences and qualifications of Sinti and Roma within the German education system showed the presence of alienation within the education system and also a failure of the system to provide the minority with adequate support<sup>5</sup>.



**Hildegard Lagrenne Stiftung**  
für Bildung, Inklusion und Teilhabe  
von Sinti und Roma in Deutschland

The preamble and the legacy of Hildegard Lagrenne already indicate how the Foundation's activities today advocate for Sinti and Roma rights and access to education. The Foundation pursues the following actions in the field of education:

1. It tries to provide more transparency towards the situation of their community in the German education system through research<sup>6</sup>.
2. It provides mentoring and coaching for Sinti and Roma community organizations on education issues as part of their Romno Center for Qualification<sup>7</sup>.

3. It initiates scholarship programs and concrete educational interventions for individual members of their community<sup>8</sup>.

The Foundation is ambitious in its aims but still depends on external funders. In the past, the Foundation also ran programs in support of Sinti and Roma youth clubs as a safe space, and qualification programs for members of the Sinti and Roma community as education practitioners and social workers<sup>9</sup>.

**FREUDENBERG  
STIFTUNG**



The Foundation is a small institution with three part-time staff members, a volunteer network, and an active board. It draws most of its funds from public and private funders. Some private foundations have developed what we now would call trust-based approaches of giving and supporting the Hildegard Lagrenne Foundation. These funders provide financial support to the foundation to either cover overhead costs or to develop programs that it considers important to their community. The private Freudenberg Foundation, for instance, supports the overhead costs and advocacy work of the Foundation<sup>10</sup>. The Kurt and Maria Dohle Foundation is a long-term funder of the Foundation's Romno Power Club initiative<sup>11</sup>. The later enables young people with a Romno heritage to navigate the school – job transition phase.

**KURT & MARIA  
DOHLE STIFTUNG**

Foundations with such a strong community-led approach, with a Sinti and Roma leadership and strong ties into the community overall, are still seldom in Germany. In general, minorities in Germany have not used organized philanthropy as a typical way of getting organized so far. More recent research suggests that this is changing, for instance in the Islamic community<sup>12</sup>, but overall, foundations like the Hildegard Lagrenne Foundation are still rare and too small for the tasks

they are trying to take on for their communities. Still, they are an example of how philanthropy can deal with power and equity in different ways.

### Notes

1 Translation of the statutes published on the foundation`s webpage: <https://lagrenne-stiftung.de/satzung-der-hildegard-lagrenne-stiftung/>

2 See also [https://de.wikipedia.org/wiki/Hildegard\\_Lagrenne](https://de.wikipedia.org/wiki/Hildegard_Lagrenne)

3 <https://www.minderheitensekretariat.de/wen-vertreten-wir/deutsche-sinti-und-roma>

4 Strauss, Daniel (2011) Zur Bildungssituation von deutschen Sinti und Roma. In APUZ 22-23.

5 Strauss, Daniel (Ed.) (2011). Studie zur aktuellen Bildungssituation deutscher Sinti und Roma / Dokumentation und Forschungsbericht Marburg: I-Verb.de.

6 This study from 2011 has been the basis of that research: [https://mediendienst-integration.de/fileadmin/Dateien/2011\\_Strauss\\_Studie\\_Sinti\\_Bildung.pdf](https://mediendienst-integration.de/fileadmin/Dateien/2011_Strauss_Studie_Sinti_Bildung.pdf)

7 <https://lagrenne-stiftung.de/qualifizierung/>

8 <https://lagrenne-stiftung.de/foerderung/>

9 <https://www.die-stiftung.de/stiftungsszene/vorbilder-wie-hildegard-lagrenne-foerdern-63175/>

10 <https://www.freudenbergstiftung.de/de/unsere-themen/soziale-inklusion/>

11 <https://lagrenne-stiftung.de/romno-power-club/>

12 Hummel, S., Priller, E., Schrader, M., & Strachwitz, R. G. (2020). Spenden zwischen Gutes tun und Pflicht: eine Studie zum muslimischen Spendenverhalten in Deutschland. (Opuscula, 139). Berlin: Maecenata Institut für Philanthropie und Zivilgesellschaft. <https://nbn-resolving.org/urn:nbn:de:0168-ssoar-68883-5>





# FRANCE

## Articuler mécénat financier et mécénat de compétences : Une association pour l'insertion professionnelle inscrite dans le développement durable

Par Dr Amélie Artis, Univ. Grenoble Alpes, CNRS, Sciences Po Grenoble, PACTE, France et Membre du PhiLab



Amélie Artis est maître de conférences en économie à Sciences Po Grenoble, et chercheure à PACTE Cnrs. Elle est à la direction de la Chaire ESS de Sciences Po Grenoble. Elle est responsable pédagogique du parcours « Développement et expertise de l'Économie sociale et solidaire » à Sciences Po Grenoble. À travers ses travaux, elle étudie le rôle des entreprises collectives de l'économie sociale et solidaire. Elle interroge la capacité de régulation méso-économique et macro-économique de ces organisations dans plusieurs domaines d'activités : finance et banque, consommation, agriculture, énergie, etc.

Comment donner un sens socio-écologique aux actions d'une activité de mécénat ?

Le cas de l'association française « [La Cravate Solidaire](#) » est une initiative non seulement novatrice dans sa façon d'articuler mécénat financier et mécénat de compétences, mais aussi inspirante pour les grandes entreprises engagées dans des actions de responsabilité sociale des entreprises (RSE).

Née en 2012 en France, la Cravate Solidaire est une association incorporée sous la loi 1901 et reconnue d'intérêt général. Son mot d'ordre, « *L'habit ne fait pas le moine, mais il y contribue* » résume bien sa mission

d'agir pour l'emploi, l'insertion ou la réinsertion professionnelle de personnes précarisées. Le but est de lutter contre les discriminations sociales liées à l'apparence survenant notamment au moment des entretiens d'embauche. L'idée originale est de récolter des vêtements professionnels (costards, cravates, tailleurs, chaussures, blazers...) et de les redistribuer aux personnes devant se présenter à un entretien d'embauche.

L'association s'adresse aux personnes en insertion professionnelle, référées par des associations partenaires et les services publics de l'emploi. En 2020, parmi les personnes ayant répondu aux sollicitations, 60% ont réussi leurs entretiens en intégrant une formation (40%) ou en accédant à un emploi (60%). Ces actions sont mises en œuvre par des bénévoles et une équipe de personnes salariées. La communauté de bénévoles autour de ce projet regroupe environ 1 400 personnes en France.

Pour atteindre ses objectifs, l'association propose plusieurs activités dont des ateliers individuels de deux ou trois heures. Durant ces ateliers, les personnes en insertion bénéficient du don d'une tenue professionnelle à leur taille et suivent un coaching en image – conseils vestimentaires, transmission de codes non verbaux de base... – et un coaching

ressources humaines (conseils pour se présenter, simulation d'entretien, transmission et interprétation de codes verbaux). Le coaching est réalisé par des bénévoles issus du monde professionnel. L'association organise aussi des ateliers à distance, des ateliers complémentaires sur la prise de parole en public à destination des jeunes, sur la socio-esthétique à destination des femmes ou encore sur le parrainage. Un dressing solidaire mobile a également été déployé depuis 2018 en Ile-de-France afin d'aller vers les personnes. Le dressing mobile se déplace chaque semaine dans une ville différente avec une association partenaire.

Afin de déployer ses ateliers, l'association collecte des vêtements et tenues professionnelles (près de 40 tonnes par an) auprès du grand public, d'entreprises partenaires ou de grandes marques textiles ayant des invendus. Un tri est effectué afin de conserver les vêtements les plus appropriés à un entretien d'embauche et d'approvisionner ses dressings solidaires.

La stratégie de financement de cette association est fondée sur deux piliers : d'une part, la mobilisation d'entreprises mécènes en proposant un parcours d'implication pour ses salarié-e-s, et, d'autre part, la mobilisation et la valorisation de ressources matérielles et bénévoles non marchandes et non monétaires.



### Mobiliser les grandes entreprises en articulant mécénat financier et mécénat de compétences

Depuis son lancement, le modèle économique de la Cravate Solidaire repose sur des financements privés (environ 60%) et des financements publics (environ 40%). Concernant le financement public, l'association a été lauréate 2021 du plan de soutien aux associations de lutte contre la pauvreté du ministère des Solidarités et de la Santé. Le prix décerné récompensait

l'association pour son processus de montée en échelle symbolisé par le triplement de ses capacités d'accueil au niveau national sur trois ans. La Cravate Solidaire bénéficie aussi de subventions à différentes échelles (ville, département, région, ministère) en lien avec les politiques de l'emploi.

Concernant le financement privé, il repose sur le mécénat financier de fondations et d'entreprises dans le cadre de leurs politiques de responsabilité sociale et environnementale. L'association a développé un parcours dédié aux entreprises qui souhaitent s'engager et impliquer leurs collaborateurs.

« Le Parcours Cravate » est proposé aux entreprises dans le cadre d'un mécénat financier doté d'une dimension partenariale. L'originalité de ce parcours est de proposer des actions pour impliquer les salarié-e-s de l'entreprise mécène. Le premier niveau d'implication du parcours est l'organisation d'une collecte d'une dizaine de jours au sein de l'entreprise. L'équipe de l'association se déplace au lancement et à la clôture de la collecte dans l'entreprise, c'est un moment de sensibilisation au recyclage comme aux discriminations à l'emploi. Le deuxième niveau se concrétise par des sessions de tri en équipe : les collaborateurs et collaboratrices de l'entreprise mécène sont invité-e-s dans le dressing sur une journée ou une demi-journée pour venir trier les tenues collectées. Par cette activité, l'enjeu est de créer un lien spécifique entre l'entreprise et l'association, de sensibiliser les salarié-e-s de l'entreprise mécène à des enjeux sociétaux (insertion socio-professionnelle, discriminations) et environnementaux (recyclage, développement durable, économie circulaire) tout en donnant un sens concret à l'engagement financier de l'entreprise mécène. Enfin, le dernier niveau d'implication est l'engagement d'un collaborateur ou collaboratrice de l'entreprise mécène dans un atelier en tant que « Coach RH » ou « Coach en image ». Ces actions sont conditionnées à un mécénat financier. Cette stratégie d'implication permet d'accompagner le soutien financier par des actions concrètes permettant de suivre, de contribuer et de participer aux actions rendues possibles par le don. Ce parcours implique autant l'entreprise mécène que son personnel, leur permettant de construire une identité commune et de donner du sens ensemble à leurs contributions.

Le « Parcours Cravate » s'inscrit dans les grandes stratégies de RSE des entreprises tout en étant un support à la politique de gestion des ressources

humaines de l'entreprise mécène. En effet, les sessions de tri mobilisant une équipe de collaborateurs et collaboratrices sont proposées comme une activité de « *team building* » et constituent, par la même occasion, une belle opération de communication. La participation en atelier peut s'intégrer à un mécénat de compétences, et permet de donner du sens en parallèle à l'engagement financier du mécène.

Cette recherche de financement suit un processus très structuré auprès de grandes entreprises. Le démarchage des entreprises et fondations suit un processus bien rôdé à La Cravate Solidaire. La prospection et le réseautage constituent la première étape, suivi de la qualification du besoin du partenaire (chiffre d'affaire s'il s'agit d'une entreprise, axes RSE, budget potentiel du partenaire...) et du cadrage de la proposition (budget, lieu, public cible...). S'ensuit l'identification et le contact d'un ambassadeur ou d'une ambassadrice au sein de l'entreprise; ou d'une personne pouvant porter ou appuyer le projet à l'interne. Un rendez-vous est ensuite pris avec la personne responsable des projets, l'idée est de « vendre le projet », et de « raconter une histoire », avant même le dépôt d'un dossier.

Cette stratégie présente des avantages certains pour accéder à des ressources, elle est convergente avec les enjeux sur la responsabilité sociale et environnementale des entreprises. Cependant, elle suppose que l'association dispose des ressources et les compétences en interne pour convertir toutes ces prospections en dons réels.

### La valorisation des contributions en nature

Une des principales ressources de l'association est les vêtements et les accessoires donnés pour approvisionner les dressings. Ce circuit d'approvisionnement a plusieurs avantages pour l'association. D'une part, le coût des matières premières est réduit : en effet, s'ils devaient être monétisés, ils correspondraient à deux tiers du budget global de l'association. À ce jour, ces ressources sont répertoriées dans le budget de l'association comme des contributions volontaires. D'autre part, cette source d'approvisionnement permet de répondre aux enjeux environnementaux en contribuant à une dimension de l'économie circulaire. Il existe bien sûr des inconvénients dans cette forme d'approvisionnement : des tailles indisponibles, un temps de gestion important... Par ailleurs l'association

propose à d'autres antennes ou d'autres associations une partie de son stock, mais cela implique des frais non négligeables.

De plus, cet approvisionnement suppose des ressources pour la collecte, le tri, le classement, et la présentation aux personnes. Ces actions sont réalisées principalement par les bénévoles de l'association et les collaborateurs et collaboratrices des entreprises mécènes.

Ainsi, en mobilisant des ressources non marchandes, comme le bénévolat ou le don de vêtements, l'association déploie ses activités en minimisant ces coûts. Par ce processus, l'association contribue à valoriser des ressources peu visibles ou certains ayant perdu leur valeur marchande (comme les vêtements).



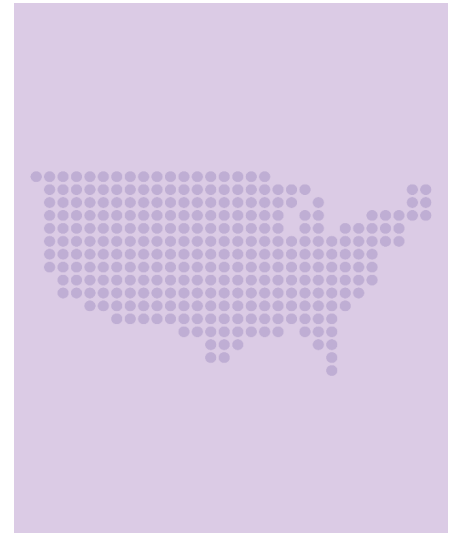
### Pour conclure

Cette stratégie de financement est aujourd'hui convergente avec l'orientation de plusieurs politiques publiques visant à réduire le gaspillage. Ces politiques s'appuient à la fois sur une dimension de contrôle et de sanction, mais aussi sur des mesures incitatives pour les entreprises. Ainsi, de nouvelles lois ont créé une réglementation fiscale avantageuse (défiscalisation à hauteur de 60% du coût de revient des produits pour les marques textiles) et interdisent la destruction des produits textiles invendus à partir de 2022.

Face à ces amendes potentielles et à l'aide d'incitatifs fiscaux, les entreprises sont amenées à créer des circuits de recyclage de leurs produits en s'appuyant sur le don. Dans ce nouveau contexte institutionnel, des marques de luxe sollicitent l'association pour le don en nature pour approvisionner les dressings de pièces neuves considérées non solvables sur le marché. L'association devient alors l'intermédiaire indispensable pour organiser ce circuit, le valoriser et répondre aux besoins des mécènes, de leurs collaborateurs et collaboratrices et, surtout, de personnes en recherche d'emploi.

# UNITED STATES

## Shifting Power Through Participatory Grantmaking: Liberty Hill Foundation's Community Funding Board



By Josh Newton, Urban Planning & Public Policy PhD student at the University of Texas



Josh Newton is an Urban Planning & Public Policy PhD student in the College of Architecture, Planning, and Public Affairs at the University of Texas at Arlington. His research interests include nonprofit community development, place-based interventions, public participation, placemaking, gentrification/displacement, and radical planning theory.

“We believe the people closest to the pain should be the closest to the power.”<sup>1</sup>

Social justice has received increased attention in the United States over the past decade due to movements such as the Occupy movement, Black Lives Matter, #MeToo, and movements for environmental/intergenerational justice; yet foundation grantmaking to these causes is dismal. In 2017, U.S. grantmaking to address systemic injustices totaled only 8% of grant dollars from the 1,000 largest foundations.<sup>2</sup> Social justice grantmaking has typically been thought to produce significant impact beyond its miniscule funding through promotion of democratic pluralism. However, even when foundations are actively engaged in social justice philanthropy, there is often a “contradiction between social justice grantmakers’ beliefs in democracy and their general unwillingness

(or perhaps the structural impediments that make it difficult) to democratize their own grantmaking.”<sup>3</sup> While most foundations struggle to cede control of resources to communities, a small public foundation, the Liberty Hill Foundation in Los Angeles, California, has been working to amplify community voices in social justice grantmaking since 1976. A case study of Liberty Hill’s community funding board illustrates one approach to enhancing public participation in grantmaking.



The community funding board approach is based in the idea that community activists should directly participate in community development. This perspective originated with San Francisco’s Agape



Foundation in 1970 and quickly spread to other social justice-oriented foundations over the next decade.<sup>4</sup> One of these foundations, Liberty Hill, was the first to create a mixed, activist-donor community funding board in 1976.<sup>5</sup> As of 2021, Liberty Hill has a funding board that consists of 28 activists, donors, academics, and other experts; though, activists always maintain a majority voice to ensure high levels of community control over the grantmaking process. Board members are volunteers chosen through an evolving selection process that attempts to harness foundation relationships to replicate the demographic diversity of Los Angeles and incorporate long-time grantees. The community funding board at Liberty Hill Foundation has full decision-making power in grantmaking, which is informed by internal experience and knowledge, as well as organizational reviews, applicant interviews, and site visits performed by community funding board members. Though Liberty Hill did not originally consider the complications that could arise through such an arrangement, the community funding board has produced creative solutions such as a conflict-of-interest policy in grant decisions for board members' own organizations. Beyond this, community perspectives shared in the funding board remain fundamental to Liberty Hill's process for three reasons.

## Liberty Hill FOUNDATION

First, the community funding board is a **means to amplify the voice of community activists** in the grantmaking process. Though staff provide board members guidance in understanding the foundation's goals, decision-making power truly rests in the hands of community activists and other board members. Maggie Mireles, Deputy Director of Capacity Building, claims, "We are always centering our partners and seeing them as partners by valuing their ideas and expertise."<sup>6</sup> The foundation realizes community activists best know the needs and desires of the communities in which they work. Possibly more important, they understand the "capacity and culture of communities."<sup>7</sup> Community funding board members are recognized as partners that bring equally valuable resources to the table.



Second, the community funding board is a **mode through which the foundation remains knowledgeable of and discovers new developments** in the social justice ecosystem. Shane Murphy Goldsmith, the President and CEO of Liberty Hill Foundation, insists the community funding board assists leadership and staff in comprehending "the whole landscape...the power analysis, what issues are gaining traction, what issues are not getting the attention they need, what are some of the trends in terms of challenges community organizations are facing."<sup>8</sup> Community activists act as mediators providing Liberty Hill a gateway into communities, but also connecting other activists to the work of the foundation. Ultimately, the knowledge of community activists on the funding board help Liberty Hill "distinguish between good gambles and foolish risks."<sup>9</sup>

Finally, the community funding board is a **way to enhance and enlarge the social justice network** in Los Angeles County. The community funding board brings activists with varying priorities together from all over Los Angeles County, an area over 4,750 square miles with a population over 10 million. Moreover, the community funding board convenes board members across racial and class lines. Liberty Hill acknowledges and confronts the inherent divide between donors and residents from communities targeted by initiatives. Murphy Goldsmith submits "it is not one big perfect community, but we bridge the gap."<sup>10</sup> The goal is not perfect harmony, but rather to break down barriers to advancing social justice movements in Los Angeles by convening diverse voices and perspectives to address power dynamics and systemic inequalities.

Liberty Hill's community funding board, then, is an attempt to operate authentically by pursuing

democracy not only through equitable outcomes in grantmaking but also in the foundation's internal organization. Liberty Hill Foundation seeks to magnify the voice of Angelenos in the larger county, but also in their grantmaking process. Perhaps most emblematic of this is the experience of its President and CEO. Shane Murphy Goldsmith was introduced to Liberty Hill when applying for a grant for her community-based organization. Though her organization wasn't funded she became fascinated with their approach and later served as a volunteer for two years on the community funding board. The rest is history, but her experience illuminates Liberty Hill's commitment to magnifying grassroots voices and working to shift power to communities.



Shane Murphy Goldsmith (Source: [Shane Murphy Goldsmith at Liberty Hill's 2018 Upton Sinclair Dinner](#))

## Notes

- 1 Liberty Hill Foundation. (2021). *Our Priorities*. Liberty Hill Foundation. <https://www.libertyhill.org/what-we-do/our-priorities/>
- 2 Ingulfsen, I., Miller, K., & Thomas, R. (2021). *Advancing Human Rights: Annual Review of Global Foundation Grantmaking*. New York, NY: Candid and Human Rights Funders Network.
- 3 National Committee for Responsive Philanthropy (2003, April 2). *Understanding Social Justice Philanthropy*. Washington, D.C.: National Committee for Responsive Philanthropy, 23.
- 4 These foundations include Vanguard Foundation in San Francisco, Haymarket People's

Fund in Boston, The McKenzie River Gathering in Portland, Bread & Roses in Philadelphia, North Star in New York, and Liberty Hill Foundation in Los Angeles. For more see: Jenkins, J.C. & Halcli, A. (1999). *Grassrooting the System? The Development and Impact of Social Movement Philanthropy, 1953-1990*. In E.C. Lagemann (ed.) *Philanthropic Foundations: New Scholarship, New Possibilities*, pp. 229-256. Bloomington, IN: Indiana University Press.

Current examples boards outside of the United States include the Canadian National Railway Company and the TELUS Friendly Future Foundation, both of which have established metropolitan or regional community boards.

- 5 Korten, A.E. (2009). *Building Community-Based Power in Los Angeles*. In *Change Philanthropy: Candid Stories of Foundations Maximizing Results through Social Justice*. San Francisco, CA: Jossey-Bass.
- 6 Maggie Mireles, personal interview, February 11, 2021.
- 7 Osborn, T. & Ramirez, M. (2002, May/June). *Grantmaking from the Grassroots*. *Foundation News & Commentary*.
- 8 Shane Murphy Goldsmith, personal interview, February 12, 2021.
- 9 Osborn, T. & Ramirez, M. (2002, May/June). *Grantmaking from the Grassroots*. *Foundation News & Commentary*.
- 10 Shane Murphy Goldsmith, personal interview, February 12, 2021.

# COLOMBIA

## Philanthropy from a Colombian soccer field

### The Case of The Julián Vásquez Soccer Academy



By Darío Castillo Sandoval, Student at DESS in Territorial Planning and Local Development at UQAM



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#### Context

Countless organizations play a relevant philanthropic role in different sectors and territories of Colombia. In this context, foundations are the most visible organizational model, but they are not the only ones. There are other types of non-profit organizations (NPO in English, ESAL in Spanish) that carry out different activities, such as the present case study of the "Julián Vásquez Soccer Academy" (AFJV)<sup>1</sup>, which has managed to train children and youth soccer players (6 to 21).

The creation of private foundations as an expression of corporate social responsibility emerged in Colombia in the mid-twentieth century<sup>2</sup>. However, their development and expansion occurred particularly during the twenty-first century. In addition to

corporate foundations, family and independent foundations currently predominate over other models of philanthropy.

The support that business groups have given to NPOs has been gaining strength because through this, the results of their philanthropic contributions become more visible. It is noteworthy that, because of the philanthropic expansion and diversity over the years, the country now ranks third in the donations index in Latin America, as Paula Fabiani remarked in the last Alliance webinar about the future of philanthropy in Latin America<sup>3</sup>.



Source: The Julián Vásquez Soccer Academy

Photo 1: Group of players, parents, and coaches at the AFJV.





Source: The Julián Vásquez Soccer Academy

*Photo 2: Group of players' mothers at a parent education project activity at the AFJV.*

In Colombia, there exists a definition to understand the kind of organization that engages in philanthropic activities. This definition was the result of a research project conducted by the Global Philanthropy Report, the Hauser Institute for Civil Society at the Harvard Kennedy School and the Association of Family and Business Foundations - AFE Colombia<sup>4</sup>.

*Non-profit entities that have a source of stable assets and income, so their viability does not depend on obtaining funds from third parties. This is what guarantees that the foundations can function and remain in time. This means that 50% or more of a foundation's funding for it to function comes from a private source.*

This definition about organizations that develop philanthropy activities stressed that different types of entities of NPOs, also meet these characteristics, not just foundations<sup>5</sup>.



Source: The Julián Vásquez Soccer Academy

*Photo 3: Group of parents at a teamwork education activity.*

For this case study, taking as a reference the general framework defined in the AFE Colombia research, an NPO organization was selected, one that developed philanthropic activities, had a governance body, and

oriented its financial resources to social purposes.

The NPO “Academia de Fútbol Julián Vásquez” was selected because it meets the previously mentioned characteristics and because it shows innovation in its practices in the Cali region context. It does so by financing social impact activities from different sources, both internal and external. Furthermore, they call on the parents to be part of the action, and focus their work on serving children and young athletes in one of the cities with the highest poverty rate: 62.5% of their population, according to DANE information<sup>6</sup>.

### Background and projects of the Julian Vasquez Soccer Academy

The organization was founded in March 2018 to transform lives through sport, provide direct aid to children and adolescents, primarily those with limited resources. Its founders are the married couple Julian Vasquez and Carolina Congote. Julian is a former professional Colombian soccer player who achieved fame and success with teams in Colombia and Argentina and is the head of the sporting aspect of the organization. Carolina is responsible for management and public relations. The organization's board of directors is composed of members of both Julian and Carolina's families.

Since its inception, the school adopted the mission of promoting sportsmanship and entertainment through soccer, family, and values. To reach it, they created a system to group the parents according to each youth age group. Through this model, the parents from different social classes work together to build conditions for the success of their children's teams. It helps AFJV to identify needs and gather resources to support each of their players. They have also formed a decision-making committee to develop many types of activities with the children and youth that involves the soccer players' parents.

There are two aims for involving families in the decision-making process. First, the NPO tries to empower people to find ways to break the poverty cycle, for example, by being responsible for the fundraising itself and acquiring new skills. On the other hand, it allows them to take a holistic approach to assisting in-kind. Also, in a long-term vision, the NPO creates support for players who are badly hurt to allow them to become professionals in other areas, as described below.





Source: The Julián Vásquez Soccer Academy

Photo 4: Group of players, parents, and coaches on a trip to Barcelona, Spain (2019) for a round of soccer matches.



Source: The Julián Vásquez Soccer Academy

Photo 5: Condolences to the family of one of their players, killed in Cali due to urban violence (2020).

## Programs

**Collective action through fundraising:** By fundraising to pay for national and international trips, families, regardless of their income status, work together with the NPO to organize activities, bazaars, and parties. For instance, they celebrate the “Mercatón” (food collection), convene sponsors, and identify special occasions to distribute the donations among the players.

**“Changing Lives” program:** “Football is also a way for young people who were born poor to move up the social ladder in Colombia,” says Julian. To this end, the school

participates in national and international tournaments to promote young talent, where those from the most vulnerable families tend to be the most talented. Up to now, they have managed to place players in soccer teams in Argentina (5), Croatia (2), and Sweden (1). By 2022 they will participate in a tournament in Barcelona, Spain, where they will take the team of players under 20 years old. They have already managed to cover the US \$305 000 that it will cost.



Source: The Julián Vásquez Soccer Academy

Photo 6: Allies that nurture our dreams. Acknowledgements to the rice company “Arroz Blanquita” for their donation to the AFJV.

**Training program for parents:** Aware of the vulnerability of most of their students, the founders have gradually worked to empower the athletes’ parents through educational processes and psychosocial support to unite families and reduce factors of domestic violence. Periodically, the school offers workshops on proper nutrition, physiotherapy training, family football, and neuro-football, aimed specifically at the families of the school’s players.

**Nutritional program:** Because there are families who prefer that their children not train and instead of playing soccer, have them work to earn money for their household. The organization finances the athletes’ food at school and, with their allies, have managed to obtain in-kind donations so that the families of the poorest athletes can cover part of their monthly expenses and thus, will approve of their children

attending sports practice. An example of this is “Arroz Blanquita” a company certified as a B Corp, which donates 150 kilos of rice monthly to improve the food security of young football players from lower-income families.

**The “new opportunity” program:** Due to violence in the city, some young athletes have been severely injured. AFJV, with the help of other medical care foundations, is looking to fund the recovery treatment of those who have been injured. They have also designed a “life project for a new life” program for young people who will not be able to continue playing football for medical reasons after a violent incident. The aim is to provide them with professional guidance to enable them to pursue a career as football coaches or other activity as part of their new life project, which will allow them to earn a living in the future.

### Financial Issues

After the economic effects of the COVID-19 pandemic, a social protest emerged that resulted in a national economic shutdown for several months in 2021, increasing the crisis that Colombia had been facing since 2020. Currently, there are 190 fewer contributing families at the school compared to before the pandemic. Today, the school has 260 athletes, of which 146 are financed with their resources and donations from third parties: sports training, transportation, uniforms, and food. The families of the remaining 114 participants pay a monthly fee of US \$31 to cover the costs of their participation in the AFJV. Also, these families try to support other players across AFJV with cash donations or in-kind assistance.

Discounting the costs of the maintenance of the land and the facilities that are the property of the organization, the costs to support the organization’s total US \$821 000 per year. They were managing to finance 61% of this sum with the monthly payments of the contributing families whereas the remaining 39% was covered by their own private resources and donations. Now, the proportion is completely reversed. Today, they are looking for new allies, sponsors, and donors to adapt to this challenge.

### Conclusions

This case is an example of the new generation family philanthropy model because of the following characteristics:

- 1) They are not heirs of great fortunes: The Vasquez Congote family is financially backing the project with their economic resources, these being the fruit of Julian Vasquez’s savings as a professional soccer player, and his convening power and visibility to attract different supporters.
- 2) They involve the beneficiary community in decision-making: Gradually, some of their impact projects in the territory have been calling for the participation of the students’ parents in decision making.
- 3) They invest in the future: The motivation of the founders is that the younger a child can participate in a discipline that teaches values, the lower the risk that the child will end up on the streets as a drug addict or a victim of crime.
- 4) They believe in the culture of collaboration and cooperation of individual and corporate donors to fund operating costs: It is precisely in this culture of collaboration that the school hopes to continue to grow.

### Notes

- 1 A special thank you to Julián Vásquez and Carolina Congote for accepting to be interviewed and for the photographs they provided.
- 2 Villar, R. (2018). [Foundations in Colombia: characteristics, trends, challenges Bogotá, DC, AFE - Colombia](#).
- 3 Fabiani, P. (04 de May de 2021). [The culture of donation in Latin America. Conference Report](#).
- 4 Ibid. Villar, page 12.
- 5 According to Colombian regulations, NPOs are legal entities that are constituted by the will of association or creation of other natural or legal entities, to carry out activities for the benefit of the associates or third parties, or the community in general and do not pursue the distribution of profits among its members (Decreets 2150 of 1995 and 427 of 1996 and, Circular Sole of the Industry and Commerce Superintendence -SIC-).
- 6 DANE. (2021, May 10). Las cifras para entender el estallido social en Cali. El Espectador, p. 3. Retrieved from <https://www.elespectador.com/economia/las-cifras-para-entender-el-estallido-social-en-cali/>

# BRÉSIL

## Le réseau national de bibliothèques communautaires au Brésil : La lecture comme un droit humain



Par Lidia Eugenia Cavalcante, Professeure au département de sciences de l'information à l'Université fédérale du Ceará au Brésil, membre du PhiLab



Lidia Eugenia Cavalcante est Professeure titulaire au Département de sciences de l'information à l'Université fédérale du Ceará au Brésil, Docteure en éducation et membre du PhiLab. Ses recherches portent sur les types de médiation, de production, de diffusion et d'appropriation de l'information au sein de l'espace communautaire, principalement dans la région nord-est du Brésil. En tant que chercheuse, elle est particulièrement intéressée par les pratiques d'intervention humaines et sociales et le partage des connaissances intégrées aux bibliothèques communautaires.

Actuellement, dans chaque région du Brésil, les organisations philanthropiques communautaires sont en train de se propager. En effet, les populations locales commencent à jouer un rôle stratégique en matière de leadership et de gouvernance pour susciter l'engagement des résident·e·s par rapport à des problèmes sociaux communs. Dans ce contexte, nous soulignons l'importance de la mobilisation des acteurs locaux pour promouvoir des actions collectives afin de favoriser le bien commun et assurer plus de justice sociale. Dans cet article, nous mettrons en évidence le travail développé par des organisations

communautaires au pays pour mettre en place des mesures afin de surmonter l'enjeu de l'accès à la lecture, au livre et à l'information.

Le Brésil a encore un très long chemin à parcourir dans le cadre des politiques publiques pour garantir l'accès à l'information et à la lecture pour sa population. Selon les données des recherches menées sur ce sujet au Brésil, « plus de 11 millions de Brésiliens (6,6 %) sont analphabètes, près de la moitié de la population (48 %) n'a pas accès à la lecture, environ 3 Brésiliens sur 10 trouvent très difficile d'utiliser la lecture et l'écriture dans les situations quotidiennes et seulement 36 % des écoles brésiliennes ont une bibliothèque. »<sup>1</sup>

En réponse à ce défi, des individus et des organisations de la société civile brésilienne ont mené des efforts pour surmonter la vulnérabilité éducative, sociale et culturelle du pays. En ce qui concerne l'accès à la lecture et à la culture écrite, la création de [bibliothèques communautaires](#) a été une stratégie importante. Parmi plusieurs villes brésiliennes, des projets de bibliothèque ont été créés et développés par des militant·e·s locaux afin de rendre possible l'accès démocratique à l'information, aux livres et à la lecture.



Les bibliothèques communautaires au Brésil sont des initiatives populaires qui sont nées d'un objectif commun, celui de créer des espaces de résistance, de mobilisation et d'organisation communautaire pour faire de la lecture et de l'information un droit humain. Il est à noter que de telles initiatives sont une réponse à l'absence de politiques publiques dans les sphères sociale, éducative et culturelle favorisant l'accès au savoir et à la littérature.

À partir de tels projets communautaires, a été créée, en 2015, le Réseau national des Bibliothèques Communautaires (RNBC). C'est « un mouvement pour la démocratisation de l'accès aux livres, à la lecture, à la littérature et aux bibliothèques dans la perspective de la lecture en tant que droit humain, opérant dans plusieurs villes du Brésil. »<sup>2</sup>.



Le travail développé par l'RNBC a reçu un financement de l'Institut C&A, une fondation créée par une entreprise de la mode. Cette fondation opère au sein des communautés socialement vulnérables dans le but de renforcer des actions visant le développement communautaire notamment en ce qui concerne le cadre de l'éducation. En 2018, l'Itaú Cultural, également une fondation d'entreprise, entité philanthropique qui investit en culture et art au Brésil en privilégiant la participation sociale, a pris le relais de ce partenariat en remplacement de l'Institut C&A.

Actuellement, RNBC rassemble 11 réseaux locaux et 119 bibliothèques communautaires situées dans 23 villes brésiliennes. La mission du regroupement est de « contribuer à ce que les bibliothèques communautaires soient des lieux de référence dans la garantie du droit à la lecture, dans la diffusion du savoir et de la culture, en les faisant reconnaître par la société civile et les pouvoirs publics comme des espaces de développement humain et culturel »<sup>3</sup>.

Il est important de souligner que les bibliothèques communautaires au Brésil ont permis d'élargir le potentiel de transformation et d'inclusion sociale, culturelle et politique des communautés brésiliennes

en situation de vulnérabilité. Elles l'ont fait notamment en ce qui concerne la lecture comme un droit humain, grâce au travail développé par des agent·e·s sociaux qui mobilisent les ressources locales et stimulent une culture de participation et de don.

Le réseau et les bibliothèques communautaires brésiliennes représentent un bel exemple de collaboration pour plus de justice sociale entre le milieu de l'action populaire et le secteur philanthropique brésilien.



Source: [Rede Nacional de Bibliotecas Comunitárias](https://rede-nacional-de-bibliotecas-comunitarias.org.br/)

## Notes

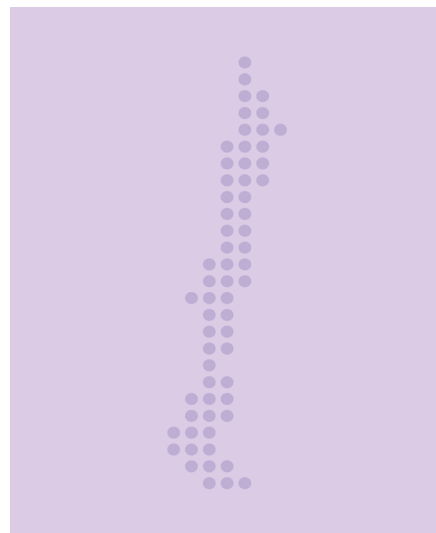
- 1 <https://gife.org.br/rede-leqt-mapeia-planos-de-leitura-nos-estados-e-municipios-brasileiros/>
- 2 <https://rnbc.org.br/a-rnbc/>
- 3 <https://rnbc.org.br/a-rnbc/>



# CHILE

## The Case of The Lepe de Chile Foundation

### El Caso de la Fundación Lepe de Chile ([Spanish version is available here](#))



By Catalina Nadales, Public Administrator of the University of Santiago de Chile

Mario Radrigán, Social Anthropologist of the University of Chile



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#### General background

In Chile, there is a long tradition of philanthropic action. It is one that goes back to the colonial period that began with the Spanish conquest in the mid-sixteenth

century. Since then, the donation practices of both family groups and companies have been changing and adapting to the conditions of the environment and the needs of the country.

As of 2017, there were 93 foundations active in the field of philanthropy in Chile, with a total donation contribution of US\$ 83 million. These foundations are both family and business foundations, with different operational and donation strategies, as well as corporate governance, focusing their contributions on the community and beneficiary organizations through various resource distribution mechanisms. However, it is still common to discover that their contributions are not oriented to the systematic strengthening of civil society organizations in the territories where they operate.

#### Background of the [Lepe Foundation](#)

The Juan Lepe Flores Foundation was created in 2006 by the Chilean businessman Roberto Lepe Flauread as a tribute to his father, also a businessman. Since the mid-70s, Roberto Lepe had already promoted various initiatives for the benefit of the community, especially in the rural town of Curimon in the Valparaíso Region, with a focus on education.

At present, the Lepe Foundation has diversified its lines of action with practically national coverage, placing special emphasis on the empowerment of communities.



Photo 1: Solidarity party of fried fish

### Basic orientations of the work developed by the Lepe Foundation

According to its current formulation, the Lepe Foundation has defined its **MISSION** as “(...) promoting sustainable community development throughout Chile, through initiatives that promote collaboration, strengthen the social fabric and enhance the identity of each community”. Its **VISION** is “(...) to be an agent of social change that promotes initiatives with a positive impact on sustainable development and the strengthening of communities”.

Its **PHILOSOPHY** proposes to provide “(...) the development of collective solutions, the consolidation of community cooperation networks and the growth of social capital as fundamental elements to give sustainability to community development strategies” as well as to promote “(...) initiatives based on solidarity, commitment, trust and respect, in which people are linked through virtuous circles and become responsible for the welfare of their communities”.

### General description of the Lepe Foundation’s Action Programs

- a) **Vivo Curimon<sup>1</sup> Program**, whose objective is to work together with the community to strengthen the identity and heritage of Curimon as an opportunity for sustainable development. During the first stage (2019 - 2021), it has been proposed to develop three lines of work: “Festivals and Popular Traditions”, “Heritage Architecture” and “Cultural Landscape”.
- b) **Common Cause Program**, which is a radio program consisting of a series of podcasts distributed to local media outlets, with an emphasis on promoting collaboration.
- c) **Common Fund Program**, which corresponds to a competitive fund described in detail below.

### The Common Fund Program and examples of supported initiatives

As previously mentioned, the Lepe Foundation aims to be an ally in the community and therefore seeks to promote social, community, and collaborative projects. Following this direction, Fondo Común aims to consolidate, expand, or replicate good community and collaborative practices that contribute to improving communities’ quality of life.

This program offers the public a nationwide competitive fund, which provides financing and technical support to projects. These projects must be in the process of implementation and contribute to the sustainable development of the community. In this way, the initiatives must have a social character in addition to promoting the common good.

In addition to the above, the Common Fund has a decentralizing approach that promotes national coverage. In this way, it avoids the entrenched centralism, whereas it seeks to break with the centralizing tendency rooted in the administrative organization of the country where donations are concentrated in the Metropolitan Region, Valparaíso and Biobío. Instead, this initiative contributes to the development of localities that have less access to such opportunities.

This competitive fund was launched in 2017 through biannual calls for proposals. More than 1,400 proposals were received, of which 569 were admissible, with 8 of them finally benefiting. The second call for 2019



received 364 proposals, of which 255 were admissible, and 8 new projects were selected.

In the case of the 2021 call for proposals, which is still in progress, 431 projects were received, of which 339 were admissible and are being evaluated for a subsequent selection of 8 of them.

The resources to support all, or part of the project range from a minimum of US\$12,250 and a maximum of US\$36,760 and must be invested within a period of 12 to 24 months.

For illustrative purposes, considering that each of them has the same merits to be highlighted, three projects are presented out of the 16 initiatives approved to date, indicating how they have been developed along with their status<sup>2</sup>.

a) **Mingako Foundation: Collective Environmental Awareness.** Citizen organization in the district of San Bernardo, Metropolitan Region. With the support of Fondo Común, they seek to strengthen the eco-educational center, consolidate their educational programs through improved replicability and the launch of a book that includes their eco-educational methodology, and finally, to expand their work team, which will allow them to increase the number of beneficiaries.



Photo 2: Mingako, collective environmental awareness

b) **Biobío Solidario Food Bank:** Under the slogan “food is not thrown away”, the Biobío Solidario Food Bank has managed to reduce food waste at the regional

level, fighting to redefine the value of food for the community. Food is rescued daily, and delivered to different social organizations that serve more than 30,000 people in vulnerable situations.



Photo 3: Biobío Solidario Food Bank

c) **Improvement of fruit orchards Canto del Agua, Huasco, Atacama Region.** The Neighborhood Council of the town of Canto del Agua in Huasco, with the support of institutions such as INDAP and the Regional Government, has been organized in recent years to support the network of farmers in the sector and promote their production activity.



Photo 4: Improvement of fruit orchards Canto del Agua

## Final reflections

The usual tendency of the relationship between civil society organizations and grantmaking foundations is one of dependency, which diminishes the autonomy and decision-making capacity of grassroots organizations, a tendency that the practice and work methodology of the Lepe Foundation seeks to break. In this way, the foundation has sought to develop from a strategic philanthropic stance, leaving aside paternalistic practices, dependency, and vertical assistance.

Decentralized work, preferably focused on the overall territories, makes it possible to identify grassroots organizations that, due to their isolation and tendency toward self-sufficiency, present a context that allows for the establishment of more horizontal and collaborative relationships such as the one promoted by the Lepe Foundation, and which allows for the high number of applications following its three calls for proposals.

In 2021, the Lepe Foundation has promoted an accompaniment strategy for each project, aimed both at strengthening the organizational structure responsible for each project, and promoting models of sustainability and autonomy for each initiative supported.

Since the initiatives and projects approved are relatively recent, an in-depth evaluation of the experience, its results, and impacts seems highly recommendable to improve their improvement and the possible development of a model that can be reproduced in the future.

## ANNEX: List of Approved Projects

1. Peumayén Social Circus School - Commune of Independencia - Metropolitan Region of Santiago.
2. Hiking without limits - National coverage.
3. Rescue, production, and associative commercialization of the Betarraga Peach - Municipality of Constitución - Maule Region.
4. El Bosque Urban Park - Municipality of Valdivia - Los Ríos Region.
5. Chonchi Museum, Traditions Magazine - Municipality of Chonchi - Los Lagos Region.

6. Strengthening Red DanzaSur - National coverage.
7. Good Living in Community - Los Ríos Region
8. Environmental Education Program Un Alto en el Desierto (A Stop in the Desert):
9. Street Soccer PAC Gol - Commune Pedro Aguirre Cerda - Metropolitan Region of Santiago.
10. Pewenche de Callaqui Beekeeping - Alto BíoBío Commune - BíoBío Region.
11. Kimün Mapuche Itinerant School - Mapuche Kimün - Santiago Metropolitan Region.
12. Environmental Education Program of the REINVIERTAYSÉN Network - Commune of Puerto Aysen - Aysen Region.
13. Pesca'o Frito Solidarity Festival - Commune of Puerto Cisnes - Aysen Region.

## Notes

- 1 Curimón is a small town of pre-Hispanic origin located in the commune of San Felipe, Province of San Felipe de Aconcagua, Valparaíso Region, with a total population of 2,680 people, in a traditional rural area of central Chile.
- 2 The complete list of approved projects as of September 2021 is provided on this page.



# ÉTUDES DE CAS | CASE STUDIES

Trois études de cas vous sont présentées : une sur la narration et la réflexivité en philanthropie, une autre sur le transfert du pouvoir décisionnel dans les mains des communautés, et une dernière sur une communauté de pratique portant sur la philanthropie et l'équité.

Three case studies are presented here: One on storytelling and reflexivity in philanthropy, another on placing decisions in communities' hands, and a final piece on a Community of Practice focused on Philanthropy and Equity.

Artiste | Artist: Kai Yun Ching



# ÉTUDES DE CAS | CASE STUDIES

## Storytelling and reflexivity: The hunter's stories that inspired an axiological angst

By Shelley T. Price, B.Comm., MBA, PhD

Assistant Professor, StFX University



Shelley T. Price is a bi-racial Inuk woman born in Labrador, Canada. She currently resides in Mi'kma'ki, the ancestral and unceded territory of the Mi'kmaq. Shelley's work calls for trauma informed and culturally humble approaches to leadership. She often works within the philanthropic landscape especially with organizations whose purpose is to nurture social and/or environmental justice.

### Introduction

Using an auto-ethnographic approach, I share with you how storytelling and reflexivity helped me to untangle some of my axiological angsts related to philanthropy as practice; rather, *philanthropy as ceremony*. Axiology asks a researcher to consider the purpose or worthiness of research. "The problems and issues axiology investigates have been with us from

the moment [hu]man[s] began to reflect upon [the] conditions of [their] li[ves], the structure of reality, the order of nature and [hu]man's place in it" (Hart, 1971, p. 29). To answer my questions on what makes research a worthy practice, I looked to my father's hunting stories. I hope to demonstrate to you that just as Wilson (2008) describes research as ceremony, hunting is also ceremony. I also share how I depend on my axiological angst to guide my research journeys and tread lightly and heartfully through the stories of the lives of those working in and interacting with the philanthropic sector. When they (research, hunting, and philanthropy) are practiced with deep love and reflexivity, each can nourish the hearts, minds, bodies, and spirits of those participating in it.

Stories are gifts from our lived experiences and auto-ethnographic research offers us opportunities to engage with the archives of stories that have been

shared with us and lived by us. When Linda Tuhiwai Smith (1999) called upon scholars to decolonize methodologies, I wonder whether she knew her name would be used by the next generations of Indigenous scholars in such admiration and gratitude. I ponder, "Would she have thought that we would utilize these decolonized methodologies to explore the philanthropic landscape?" Maybe not, but perhaps she would. Her call to decolonize methodologies was broad and to the entirety of Academia, so why would she not have imagined it reaching this space?

In my research practice, I attempt to travel quietly through the stories that are gifted to me, similar to the way my father hunts. I have reflected on his stories to learn more about research in the philanthropic sector. This story reflects the meaning that I have drawn from my father's stories, this does not necessarily represent a descriptive truth; rather it is my understanding of the truth.

### My story of my father's hunting stories<sup>1</sup>

My view of research has been greatly shaped by my father's beliefs on hunting. Hunting is my father's religion and nature is his place of worship. I learned from my parents how to see myself in relation to the land. I learned that I live within the cycles of nature and learned that I must respect natural, social, and spiritual laws. I grew up in a Catholic community; I was baptized United, but I did not go to church. My parents brought us to nature; the only church I have ever known. My father yearns for hunting season every year. Growing up, hunting was a story told more routinely than (I imagine) the average Christian family would discuss the Bible. I learned about the world from the stories of hunting and the ethic of hunting. My father had a special and specific way of hunting. He learned from his Father and Grandfather and Grandfathers before them. For him hunting is about his self, his wisdom, his will, and the will of nature. He sees himself as part of nature and with that he accepts a great deal of responsibility. I can close my eyes and picture him from his stories; I can tell you his way. I know his movements from the stories he told. He prepares methodically every year for his sacred ritual. He has prepared his spaces; he walks through the woods quietly in the dark, the kinds of dark that many do not understand for the woods are not friendly to those who do not know them...the kinds of dark that to many would bring about their

deepest fears. He is so quiet, the kind of quiet that you cannot imagine in nature. The thick brush and fallen forest floor are so noisy in interactions. You cannot go through these places and spaces quietly and yet he does. He travels long distances to find *the* place, *his* place, the *right* place for him...then he waits. These are moments where you are now in your place and the sun has come up and the morning dew is forming; the kinds of fall mornings where you breathe cold. He sits quietly striving for nothingness except being one with the sounds of nature. To disturb nothing and to be traceless...no smell, no sound, no movement...to be present and absent from time, space, and plane. His presence in the space and his impacts are so minimal. He waits patiently, always ready until the ground is warm and the dew has dissipated. He then journeys back, the same way he came, quietly and tracelessly. He continues this ritual daily until a deer comes to him. He wants the first, but waits for the right deer. If the deer is not positioned with a clear and certain shot, this is not the right deer. If the deer is too young or too old, this is not the right deer. He has his rules and he is patient for his deer. Yes, he worries that this year is the year he will not harvest. And for every deer who<sup>2</sup> comes and goes and does not meet his ethical requirements, he gets more worried. Yes, he also worries that the hunters who practice techniques that increase their likeliness of harvest are going to get all of the deer this year. He also worries that those techniques affect the herd population.



Deer and Dad ~ 1977

But for him, his ethic is in his practice and not in the judgment of other practices. He hunts to feed his heart, mind, body, and spirit and he does it so eloquently. I would be remiss if I did not say that he





Left to Right: Nan – maternal grandmother, Deer, Mom, Melanie Price (sister) | Feeding all of our families ~ 1982

also hunts to feed the hearts, minds, bodies, and spirits of his family. When I bring my son to visit my parents, he loves Grampy's deer. If you were to watch the way my Dad cooks and the joy he radiates when he is feeding his family, you would know that for him the way he hunts, his ethic of hunting allows him to experience a deep connectedness to the hearts, minds, bodies, and spirits of his family.

### Axiological Angst

The self-questioning that auto-ethnography demands is extremely difficult. So is confronting things about yourself that are less than flattering. Believe me, honest auto-ethnographic exploration generates a lot of fears and self-doubts and emotional pain. Just when you think you can't stand the pain anymore, well that's when the real work has only begun. Then there's the vulnerability of revealing yourself, not being able to take back what you've written or having any control over how your readers interpret it. It's hard not to feel your life is being critiqued as well as your work. It can be humiliating. Of course, there are rewards, too. For example, you come to understand yourself in deeper ways. And with understanding yourself comes understanding others. Auto-ethnography provides an avenue for doing something meaningful for yourself and the world (Ellis, 1999, p. 672).

As I read through this story (over and over), I spent time with it, remembering each time my father shared his hunting stories. I dove into the archives of my life without appropriating or mining the stories. For me, to think of using the stories causes me axiological angst. I get a knot in my stomach and weakness throughout my entire body. I confess I struggle greatly with generalized anxiety disorder, so these

feelings of angst are not a new experience specific to research contexts. That said, when they arise during the research planning process, I do not ignore the discomforts. Wilson (2008) describes axiology as “the ethics or morals that guide the search for knowledge and judge which information is worthy of searching for” (p. 34). I use auto-ethnography as a way of doing something meaningful for both myself and the world. I examine the interconnectivities between myself and the lessons I learn through my own and others' lived experiences. I sit in the discomfort of *not knowing* for however long I need to in order to allow the story to reveal a respectful approach. I do not rush an answer. I hold space to let my relationship to the story, storyteller, audiences, and socio-political discourses guide me in how to plant a seed for better appreciating the complexity of the angst.

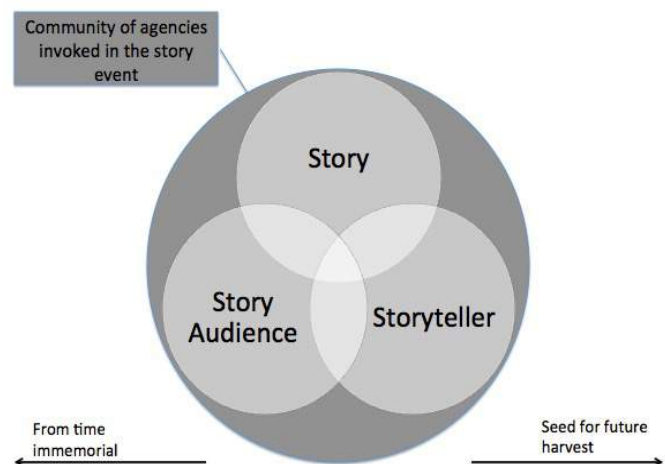


Figure 1: Holistic network of influencers (*Shared with permission from Price, Hartt, Cole & Barnes, 2019, p. 22*)

### Hunting, Research, and Philanthropy as Ceremony

My view of research has been greatly shaped by my father's beliefs on hunting. In particular when studying philanthropy, I remember both the givers and receivers as equals. In the following table, I will attempt to show you my process, but also ask you to remember that the time it takes to produce this table is much greater than the time it takes to read it. I sit with each word, phrase, and idea in the story and let my heart, mind, body, and spirit build the roadmap that interconnects the story with my questions. While I share with you my story, my aspiration is that you will be saving space for your own thoughts, feelings, stories, and lessons.



Table 1: *Hunting, Research, and Philanthropy as Ceremony*

Hunting Story (Words, Phrases, Ideas)	Philanthropy (Givers and Receivers)	Research in Philanthropy (Axiological Angst)
“Nature is his place of worship... hunting his sacred ritual”.	I value philanthropic exchanges that are treated with sacred integrity for all participating in the philanthropic sector.	I feel more comfortable when I treat research as sacred and stories emerging from the philanthropic sector as sacred.
“See myself in relation to the land. I learned that I live within the cycles of nature and learned that I must respect natural, social, and spiritual laws”	The philanthropic sector lives within a capitalistic system and hence it often perpetuates the cycles of power that it intends to disrupt unless it respects natural, social, and spiritual laws of equality of all beings and balance within the planetary boundaries.	I see myself in relation to the stories, storytellers, audiences, and the socio-political discourses shaping the sociology of knowledge...working to reveal the cycles of natural, social, and spiritual laws...resisting inequalities and exploitation.
“the ethic of hunting”	There are philanthropic organizations who are working to nurture an ethic of philanthropy as ceremony.	There are moral, amoral, and immoral approaches to study in the philanthropic sector.
“He sees himself as part of nature and with that he accepts a great deal of responsibility”.	As a researcher in the philanthropic landscape, I must be reflexive of my relational responsibility to all those within the philanthropic landscape.	I am a part of the research community and I must be reflexive of the power that comes with this position.
“He prepares methodically every year”	Interacting in philanthropic spaces requires preparation: wholly and consciously with heart, mind, body, and spirit.	Research takes planning and there is a great deal of work to do before interacting with peoples' stories.
“quiet”	Is there room within the philanthropic sector for quiet? Funding is heavily dependent on proof of outcomes. Often we indignify (take dignity away from) those whom we support by making their needs visible through our campaigns.	In research, is there room for quiet? How we ascertain permission, how we maintain anonymity and confidentiality is integral. What we choose to reveal is no longer in our control once it is said or written.
“to be present and absent from time, space, and plane.”	How in philanthropy can we be both present for those who need us, but absent enough that we are not imposing our rules or values on them?	My angst is reduced when I am not imposing on others, but co-producing process and outcomes.
“He is patient”	Being patient in philanthropy is important, when we impose our timelines on others there may be unintentional consequences.	In research, we need to be patient especially in community work as we are dependent on the contributions of others. Managing expectations helps with the angst.
“He also worries that the hunters who practice techniques that increase their likeliness of harvest are going to get all of the deer this year.”	There are always ways of accessing resources that do not fit within our ethical practice, we can choose those techniques that work best within our ethic.	There are research practices that are more widely accepted; choosing to study outside of those is nevertheless a valid choice.
“the joy he radiates when he is feeding his family”	All aspects of philanthropy can be filled with joy. Often givers are glorified, while receivers are left to feel indignified. We can nurture joy for all those participating in the philanthropic landscape.	The goal is that both the researcher and the community of research are left with joy or something of value.



Left to Right: Shelley and Jason Price, Front: Black Bear  
We feel like superheroes ~ 1978

## Conclusion

I have attempted to demonstrate how stories can speak to the relationships between givers and receivers in the philanthropic landscape and how stories can be guides for exploring thoughts and feelings around what is worthy of researching. I learned that my axiological angst is my moral compass and that I can hone my practice with reflexivity, patience, and planning for the integrity of my respect to natural, social, and spiritual laws.

I have also attempted to demonstrate that this approach to storytelling research considered stories as relationships and they are like mirrors revealing to us parts of our own selves: our hearts, minds, bodies, and spirits. When we interact with a story, we as the audience get to engage with it and we experience thoughts and feelings that belong to us. We get to co-create the lessons we learn from the stories.

I have also attempted to demonstrate that both research and philanthropy are sacred ceremony. We need to reflect on what and whether we are imposing upon others and using our power to control process and/or outcomes. We also need to reflect on whether our actions increase joy, ethics, and dignity for all involved.

Thank you for the opportunity to share my story. I hope I offered at least one nugget to chew on.

## Notes

1 With permission, as shared in Price, S (2020: 111-113) in *Storytelling Leadership: Connecting Heart, Mind, Body, and Spirit to Stories of the Old Days and Old Ways of Labrador*.

2 Who is often used respectfully in narrative to denote a human, but in this context the who is used to respectfully denote the deer.

3 I do not like the word use. This word represents extraction, and in many regards this word can denote a lack of consent.

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# ÉTUDES DE CAS | CASE STUDIES

## Decisions in communities' hands: Learning by grantmakers in Canada

By Juniper Glass, MPNL, independent researcher and principal of Lumiere Consulting



Juniper Glass, MPNL, is an independent researcher and principal of [Lumiere Consulting](#), which provides strategic planning, impact assessment and other nonprofit management services to grantmaking foundations, Indigenous organizations and national nonprofits. Juniper is a member of PhiLab and co-editor of this edition of The PhiLanthropic Year. She lives in [Tiohtià:ke/Mooniyaang](#) (Montreal).

A growing number of foundations and other grantmakers are being asked to democratize their practices and advance justice and equity. Participatory grantmaking is an important practice, being developed and explored by funders around the world, to respond to this ongoing call to action.

People who have studied participatory grantmaking in depth, such as Hannah Patterson and Lani Evans,

identify several models of what shared power in grant decisions can look like (check out the side bar: Models of participatory grantmaking). Variations on these models are being invented all the time so I set out to find examples in Canada.

Some public foundations have practiced forms of participatory grantmaking for a long time. Probably the most common model is grants committees at community foundations. However, without careful selection and design, even those committees often lack adequate participation by lower income, racialized, Indigenous and other communities. And what about the lack of diversity in foundations' boards of directors, which often have the final say in which groups get funding?

Rachel Pereira, an independent researcher in Edmonton and co-author of [Unfunded: Black Communities Overlooked by Canadian Philanthropy](#),

has been exploring participatory grantmaking. She thinks that a shift in mindset is needed for foundations to open up to shared decision making, particularly how they think about the purpose and evaluation of their funding: “It’s not just giving a certain amount of money to achieve certain goals. What about evaluating the granting process? It’s good for grantmakers to ask: ‘Were we successful in shifting power? Did people feel they were heard?’ Those will be important markers of success as well.”

Rachel is particularly enthusiastic about the “closed collective” model, in which a group of organizations from a certain geography or community decide together how to allocate philanthropic funds amongst themselves: “This model allows for discussion and idea generation in a different way than if the organizations were competing for grants.”

I came across relatively few examples of participatory grantmaking in Canada, therefore I think it is even important to listen to what is being learned where this practice is being experimented.

I spoke with a few of these trailblazers: Jennifer DeBues of Community Foundation of Greater Peterborough, and three of the wonderful people behind the Arctic Indigenous Fund: Shene Catholique Valpy, Marion Ravna, and Verner Wilson. I heard a humble spirit of learning and community service in each of these conversations.

Moving towards power-sharing in grantmaking means humility, exploration, learning, working together, and listening. It requires an awareness that the journey to greater justice in decision making and funding is continuous. We hope that by sharing experiences, other funders will be empowered to experiment with letting go of some of their power and working with communities to dream up new methods of creating philanthropic relationships and allocating funds.



# Arctic Indigenous Fund

## Arctic Indigenous Fund

**Purpose:** [Arctic Indigenous Fund](#) supports thriving Indigenous communities across the circumpolar North.

**Type of participatory grantmaking:** Community Board

### How it works:

Young Indigenous leaders work together to distribute funds to community initiatives.

**Who is involved in decision-making:** Eight [Advisors](#), two from each region (Greenland, Sápmi, Alaska and Canada)

Role of Advisors:

- use consensus decision making about the structure and policies of the fund
- spread awareness of the Fund and act as spokespeople, in collaboration with each other
- interview and select the next Advisors

This structure ensures that the Fund is “rooted in Indigenous cultures, traditions, and self-identified goals for the future.”

**Donors:** McConnell Foundation, NoVo Foundation, Tamalpais Trust

### Insights:

Verner Wilson, an Advisor for Alaska, has worked in the environmental and research worlds and observed how too often non-Indigenous people think they can work in the North without community relationships and collaboration. “I became an advisor with Arctic Indigenous Fund because I want to help the long-term wellbeing of the communities and lands of the North. If you want to make a difference, you have to actually go to the region and listen to what communities’ care about. That is why it’s so important to have advisors who know the cultures, the communities, the people and the issues here.”

Shene Catholique-Valpy, the Manager of AIF agrees: “We are living here, we have these relationships, we know best where the funds should go.”

Marion Ravna, a Sápmi Advisor, has observed that Indigenous values are the key to how AIF works, such as sharing food and cultural exchange (when in person



gatherings are possible) and consensus decision making: “We treat each other as family.”

She has also learned that the role of Advisors is not just giving funds away, but building the capacity to make grants possible in regions where Indigenous communities face barriers to philanthropy. “At the moment we are within six countries - each has different structures and our communities have different views of grantmaking. In Norway, for Sami people we have a social democratic political system and there is a lot of state funding for culture and languages. Sami organizations are used to very strict regulations, so when AIF offers grants that have private foundation sources and that have almost no requirements, people are actually skeptical! We had to make sure that we are trustworthy and build a good relationship with grant partners.”

“In Greenland, Indigenous groups are doing great work, there are few who have formal organizational structures to allocate funds to. There are strict rules there, and we did not want our grants to jeopardize any funds that Indigenous groups already receive through public funding. [RSF Social Finance](#) has been a great financial partner, helping our community partners meet the requirements for accepting grants from AIF.”

The experience in AIF, then, has gone far beyond grants decision making to decision making to outreach, relationship building and capacity building with Indigenous groups to allow a new source of funds to flow in support of their self-determined priorities.

Shene also points out that “for us as Indigenous people, wealth is seen differently than settlers who have generational wealth that stays in a family. For us, our wealth is culture and traditional knowledge and relationships to the land. Because wealth is seen differently, it’s a bit scary to relate to the world of settler philanthropy. We don’t know if there are strings attached, if you can trust the system. That is why we focus on relationship building. If you don’t have trust and understanding, you don’t get to build a relationship. We are not just giving to grant partners. We want to make sure that they give to us as well, through sharing traditional knowledge, sharing food, sharing stories.”

Marion’s advice for grantmakers who are exploring how to do decision-making differently: “Be aware of how you create trust. There will be distrust, and

trust takes time to build, especially in Indigenous and smaller communities. That is why having reference people, people who have the connections to the communities, is key.”



**Community  
Foundation**  
of Greater Peterborough

### Community Foundation of Greater Peterborough

**Purpose:** [Community Foundation of Greater Peterborough](#) inspires giving and invests in the people, ideas and activities that support community vitality.

**Type of participatory grantmaking:** Closed Collective

**How it works:** Representatives of local organizations work together in a granting circle to decide how a funding envelope should be distributed.

**Who is involved in decision-making:** Local organizations that have either nominated themselves or have been identified by staff through a consultation process. Each organization receives a grant from the Community Foundation just for being active in the participatory grantmaking process. (The amount of this guaranteed grant varies and is sometimes determined by the participants themselves.) They each present a brief application describing their organization, the people they serve, issues they face, and the kinds of programs they offer. Each organization reads each other’s proposals, participates in a group process, and comes to a decision by consensus about how much each organization should receive in grants.

CFGFP has experimented six times in the last two years with thematic participatory granting, on these themes:

- 2020 Fund for [Gender Equality grants](#)
- 2021 COVID-19 Community Response Fund grants
- 2021 [Vital Community grants](#) for equitable COVID-19 recovery.

**Donors:** Varies, but has included donors and discretionary funds of the Community Foundation,

Community Foundations of Canada, and Equality Fund.

### Insights:

Jennifer DeBues is the Co-Executive Director of the Community Foundation. She started experimenting with participatory grantmaking out of intuition, seeking a way to bring decisions more into the community's hands and reducing competition for grants.

"When we think about all the decisions that have to be made in the granting journey," Jennifer explains, "we realize that community participation can be brought in at any point. At the Community Foundation, with our experiments in participatory grantmaking, we do a bit of thinking at the front end as staff about the theme and eligibility, and then we ask participants to make all the other decisions."

What has been the key learning to date? "In a 'closed collective' model, we have found it really important to set the groundwork through open, honest, enthusiastic, empathetic facilitation during the grant allocation conversations, so that people feel safe enough to actually say what they think."

Many of Jennifer's colleagues at other community foundations have asked for a step-by-step guide to how the Community Foundation did these participatory granting processes. But she has learned that no two foundations are the same, and no two grant calls are the same: "I think it needs to be authentic to your community and your foundation. I encourage people to be brave and explore. Be transparent with the community: Say: 'we have this much money and this is what we are doing, this time around.' Then learn as you go."

"To support community-led granting, you have to have an open mind. The foundation has to be prepared to be hands off. It is about shifting power and that means letting go of power, preconceived ideas, ideals, timelines, all those things. You have to go into it thinking: 'Anything can happen.' And you might be surprised - I have had those moments of pleasant surprise every time we have tried this."

To sum up why it has made sense to allow granting decisions to be made in community, Jennifer says: "Participatory grantmaking really puts community at the heart of our community foundation."

“

To support community-led granting, you have to have an open mind.

”

### A few more inspiring community-led grantmakers in Canada

[Groundswell Community Justice Trust Fund - Decision making board](#) made up of activists, supporting [grassroots groups](#) across the country

[Indigenous Peoples Resilience Fund](#) - Decisions made by the [Advisory Council](#) of Indigenous people active in philanthropy, granting to Indigenous-led organizations working to foster resilience in Inuit, Metis and First Nations communities

[Indigenous Youth & Community Futures Fund](#), at the Laidlaw Foundation

### Resources to learn about and transitions to community-led grantmaking

[Participatory Grantmakers](#): a global community of practice with monthly meeting, a Slack channel, and many [written resources](#) and [videos](#)

[Grassroots grantmaking: Embedding participatory approaches in funding](#), by Hannah Patterson

[Participatory Philanthropy: An Overview](#), by Lani Evans

[Letting Go: How Philanthropists and Impact Investors Can Do More Good by Giving Up Control](#), by Ben Wrobel and Meg Massey.

## Additional Resources: Models of participatory grantmaking (some but not all!)

Illustrations by [Hannah Patterson](#). Model typology by [Lani Evans](#) and Hannah Patterson.



### Representative Participation

Including some sector experts, individuals with lived experience or community members on decision making panels, committees or boards.

### Community Board

Where the whole decision-making board is made up of community members, sector experts or individuals with lived experience. There are various ways of choosing who these people are such as interview, selection or democratic election.



### Closed Collective

Involves bringing all relevant organisations together to collectively understand needs and decide how best to spend funding available through consensus decision making. Most appropriate for a small place or sector.

### Rolling Collective

All grant recipients are involved in the process of both receiving and giving funding. Those who receive funding will then make decisions for the next round of funding.



### Open Collective

All interested parties, including applicants, participate in funding decisions through voting. This can be in person or online.





# ÉTUDES DE CAS | CASE STUDIES

## Philanthropy aka Love of Humanity, But Whose Humanity?

By Tanya Hannah Rumble, CFRE, Fundraising Leader

Nicole McVan, MA, Non-Profit Leader



**Tanya Hannah Rumble**, CFRE is a fundraising leader who has raised millions for some of Canada's largest charities. Tanya is passionate about equity, diversity and inclusion; and power and privilege and how these intersect with philanthropy. Tanya holds an Honours Bachelor of Arts in Political Science from McMaster, earned a Graduate Certificate in Marketing Communications at NYU; she is also a graduate of the AFP Inclusion and Philanthropy Fellowship, and DiverseCity Fellowship. Tanya is a mom, third culture kid, and a travel and baking enthusiast. Tanya gratefully acknowledges the Anishinaabe, Mississaugas and Haudenosaunee nations, whose traditional territory she is a settler and responsible steward of.

**Nicole McVan** (they/them) is a non-profit leader with 20+ years of experience. In their current role as Vice President, Philanthropy & Marketing at United Way Greater Toronto they are employing an anti-oppressive

lens in building philanthropy and marketing plans to work with and for communities most affected by poverty. As a White, able-bodied, transgender, and non-binary person they are working to transform philanthropy away from harmful 'best practices' and towards a discipline rooted in equity. As a treaty person, Nicole acknowledges their role in reconciling the relationship between Indigenous peoples and colonial settlers on Turtle Island.

**We are frontline fundraisers.** Each of us has spent our career fundraising in institutions, developing relationships with donors, and raising funds for causes we care about. We have worked in all sorts of roles and done all types of fundraising and have found that regardless of the type of role we have held, there is a common thread in our experiences through the years – a thread that is both joyous and devastating. The moments of joy always center around building

community: for example: connecting deeply with a donor; developing a strategy with teammates; or facilitating an engaging volunteer committee meeting. It's the relationships that are built on trust and purpose; the ones that pull you into this profession and keep you here.

The devastating moments are often centered around isolation and division: for example: not feeling valued; getting bullied by a donor; or having your ideas ignored or stolen. The moments that make you question why you are in this profession.

### Our Journey

In 2020, we began working together to develop and deliver webinars for fundraisers based on our experiences and our desire to be an active part of transforming the sector to be more equitable. We focus on helping fundraisers understand and work towards dismantling structures of power and privilege in fundraising. Centering an equity and anti-oppression approach to philanthropy that anyone can practice regardless of positionality or institution. There are many similarities to the values we espouse in our Community of Practice and the [Community Centric Fundraising](#) approach that has been launched by racialized Seattle-based fundraisers in 2018.



We are pragmatic in our approach; we want people to leave with not only a better understanding of the issues related to power and privilege in philanthropy, but with tangible ways they can change their practice and their organization to be more equitable. We also strive to create community and, through this community, begin to heal from the devastation we experience as fundraisers—particular racialized, queer, trans, and disabled fundraising professional. We focus on three steps:

1. UNDERSTAND: Understand your social location and the system you are working and living within.

2. UNLEARN: Unlearn the harmful 'best practices' in philanthropy and our sector.
3. COMMIT: Make a daily commitment to be actively anti-oppressive in your actions.

In each of our webinars, we carve out time for people to practice what they are learning. Often the hardest part of putting anti-oppression into action is having a practice space to build that muscle. In each of our webinars we go over the key concepts, and then provide scenarios for people to work through. We break people into groups so that they have a smaller and hopefully braver space to flex their equity muscle and talk through how to handle a particular quandary – whether it is how to address saviorism in fundraising, or how to respond when a donor says something oppressive etc. More on brave spaces [here](#). Working through a situation with fellow fundraisers can be a powerful and empowering experience. Below is an example of a situation that we workshop:

*In your meeting with a long-term donor, you ask them how they have been. They say 'well things are good, but this past year has been so hard on me. I feel like the press is blowing this whole Black Lives Matter, Indigenous Land Rights, and Anti-Asian hate thing out of the water. These are distracting from the bigger concerns right now like our health system and the global crashing economy.'*

What do you do in this situation? What oppressive practices are at play? Do you call in or call out the donor? What if you freeze up and say nothing? What if you are Indigenous, Black and/or Asian? What is an appropriate response to what they have said? How can you ensure your own wellbeing and safety in this scenario? Will your manager and organization support you? These are the types of questions we work through together in an effort to prepare ourselves for these sorts of encounters.

By creating time for people to work through this scenario, they get to put their learning into practice. Our hope is that this approach catches fire. That we spend more time practicing and talking through challenging situations, so that we are ready when they come up; we are ready to act and be the disrupter that we want to be. Our goal is to normalize this type of work as part of the practice of fundraising and philanthropy, so that it doesn't sit on the side of someone's desk as an equity goal.

Our goal is to be an agent of change in fundraising and philanthropy; to transform this well-intentioned though often problematic practice so that it is more equitable, inclusive, supportive, and effective in making real and lasting change. We believe that we can only do this together as a community. We believe in the power of collective wisdom.

### Creating a Community of Practice

Feedback from these webinars consistently praised the time set aside for situational practice. So we created a monthly Community of Practice focused on Philanthropy and Equity.

The monthly workshop is a space for fundraisers to be brave, and discuss issues around philanthropy, equity, inclusion, and accessibility that they encounter both externally with donors and volunteers, and within their own organizations.

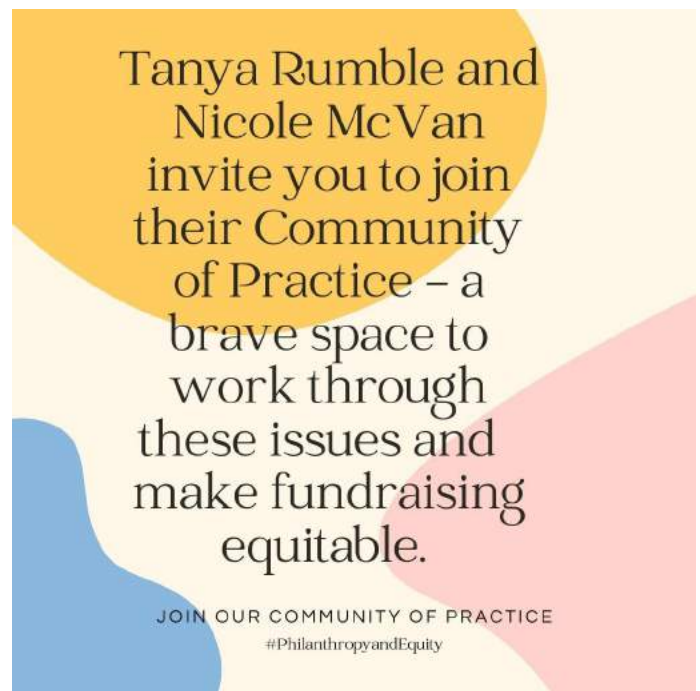
We start each session with a quick overview of key concepts and then break into small groups to discuss the scenarios and learn from each other. There is power in collective wisdom and the session is an opportunity to engage with fellow fundraisers to explore some challenging questions and situations.

After a couple of months, we split out into two sessions per month. One session is for people who identify as White and/or allies. The other session is for people who identify with a visible intersecting identity such as being racialized, transgender, and/or disabled. People self-select the session that works for them and we have similar conversations. Creating two spaces is important for us to cultivate a brave space especially for people who hold a with visible intersectional identity. White people and allies' interest in equity work has skyrocketed in the past 18 months and while this is important, we recognize that harm can come from well-intentioned White people and allies stumbling in this work, in the form of insensitivities and microaggressions.

We all have the capacity to create harm in this work, so part of our practice includes a reminder of the grounding principles that guide our time together.

- We have come to learn.
- We have all been taught misinformation and we will make mistakes.
- We will experience discomfort.

- We can respectfully challenge each other.
- We respect confidentiality.
- We create space for all voices.
- Our impact is more important than our intentions.
- Equity work is healing work. We will make space to take care of ourselves and others.



In the past year we have covered a number of critical areas that can transform our work.

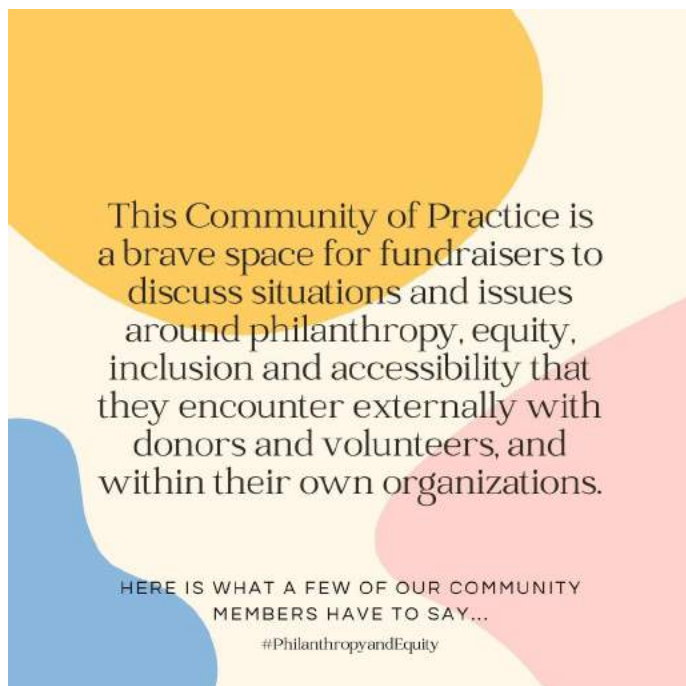
- Being talked over and ignored by colleagues and donors.
- Working with donors that have good intentions but are ignorant of anti-racism work.
- Getting tokenized and being asked to do equity work.
- How do you bring in more diverse perspectives and content to your donor communications and experiences?
- Do you code switch?
- What does sharing power look like?
- How do you support your colleagues whose



intersectional identities are not visible to bring those identities into their work in fundraising?

- Why do we need to recruit donors with intersectional identities outside of the dominant group?
- What challenges are you facing and working with recruiting donors with racialized donors?
- How do we dismantle the myth of meritocracy?

You can see that we started with practice-related topics, and then evolved into larger questions that we grapple with in our professional and society more broadly. What we have found in these sessions is that we are building community. There is joy in this work of connecting with one another and working through challenging issues. There is hope that we can transform how we work and the shape of philanthropy in the future.



Our hope is that we bring more people into these sessions. No matter where you are on your equity journey, the more people we can bring into this the better. The benefits of a community of practice have been studied extensively. Communities of practice are a learning strategy that encourages sharing and can lead to cultural change. We feel that justice work, the work of dismantling and sharing power, and addressing inclusion is a passive and scholarly practice for many. Consumption of books, podcasts,

and articles on anti-oppression work is fairly easy, but practicing the actions that make you actively anti-oppressive is harder, especially with your source of income on the line. We hope that in creating our Community of Practice, we have cultivated a space for folks to develop the skills they need, share helpful resources, and address the unspoken yet harmful norms that dominate fundraising and philanthropy.

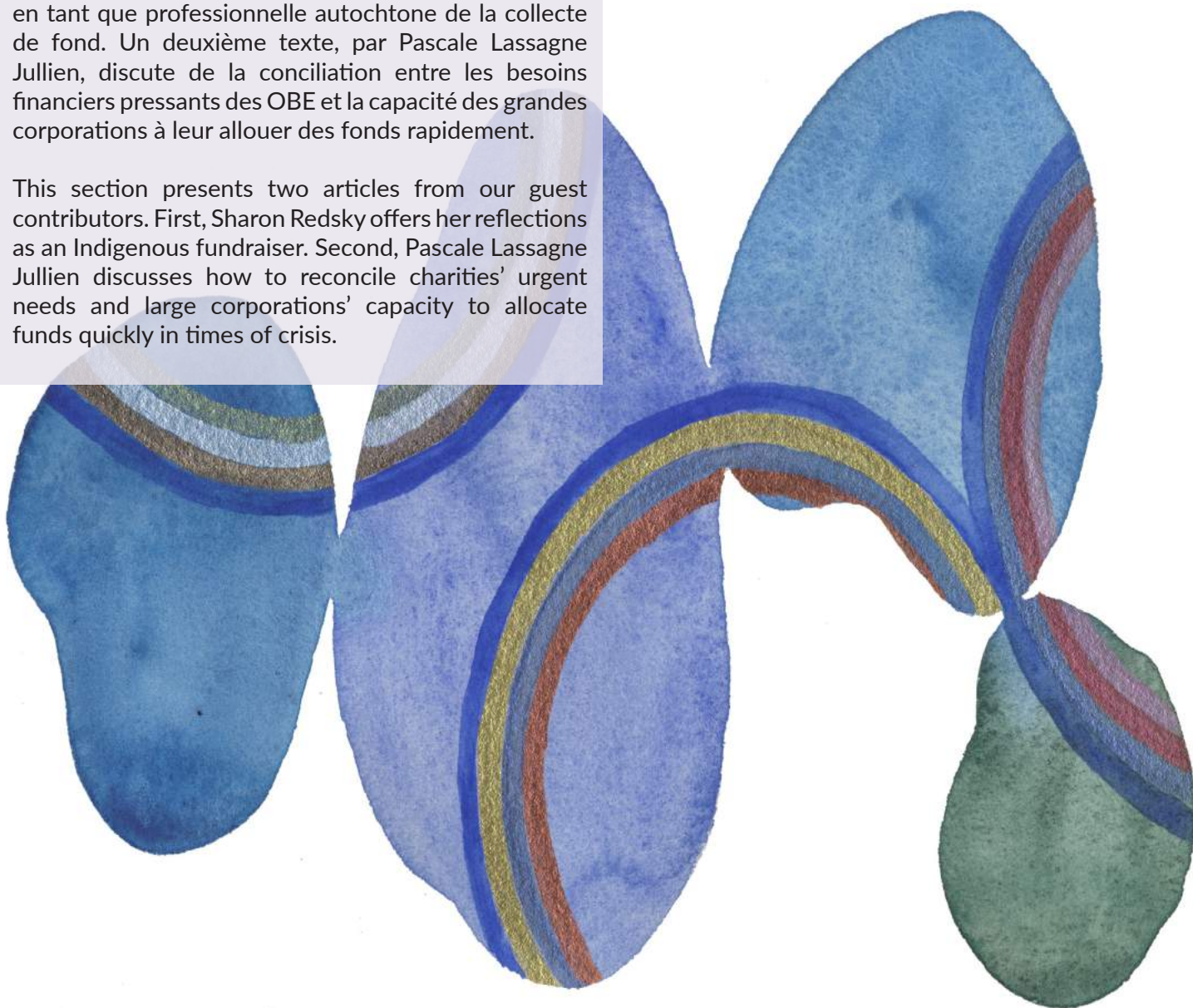


Source: [Community-Centric Fundraising](#)

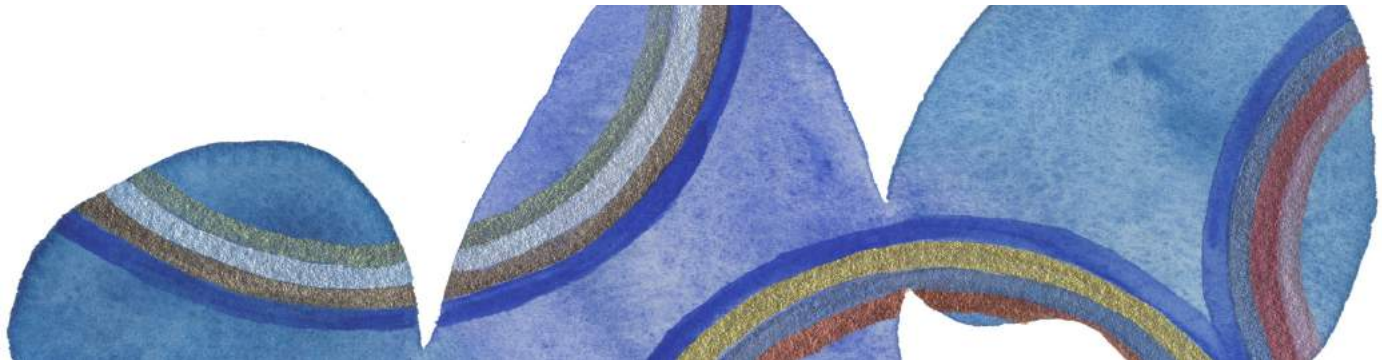
# TEXTES D'INVITÉS | GUEST CONTRIBUTORS

Cette section vous présente deux textes d'invités. Le premier, par Sharon Redsky, porte sur ses réflexions en tant que professionnelle autochtone de la collecte de fond. Un deuxième texte, par Pascale Lassagne Jullien, discute de la conciliation entre les besoins financiers pressants des OBE et la capacité des grandes corporations à leur allouer des fonds rapidement.

This section presents two articles from our guest contributors. First, Sharon Redsky offers her reflections as an Indigenous fundraiser. Second, Pascale Lassagne Jullien discusses how to reconcile charities' urgent needs and large corporations' capacity to allocate funds quickly in times of crisis.



Artiste | Artist: Kai Yun Ching



# TEXTES D'INVITÉS | GUEST CONTRIBUTORS

## Living in harmony and giving back: Reflections of an Indigenous fundraiser

By Sharon Redsky, Redsky Fundraising



Sharon Redsky is resident of Winnipeg and First Nation member of Shoal Lake #40 with mixed heritage. Principle of Redsky Fundraising and has extensive experience working with Indigenous-led organizations.

*I acknowledge the ancestral traditional territory of Treaty #1 and Homeland of the Metis Nation that I have the privilege of living on. I also acknowledge Treaty #3 traditional territory of my ancestors and Shoal Lake First Nation #40 which is primary water source for Winnipeg and recently lifted their 25-year boil water advisory.*

As an Indigenous fundraiser, I believe there is opportunity to build stronger relationships and include Indigenous worldviews in the sector.

### The importance of supporting Indigenous-led organizations

There are incredible national and local Indigenous charities across Canada. You don't have to look far to

find Indigenous people of all ages dedicated to serving, uplifting, and protecting inherent rights, for me this is truly inspiring. Over the years, I have personally benefited from the generosity of Indigenous Elders, Knowledge keepers and individuals who have given me their precious time and wisdom. They have taught me the importance of living in harmony and giving back.

Despite the numerous colonial policies, Indigenous charities and communities are vital in providing community-based and culturally appropriate services solutions and strengthening reconciliation efforts across Turtle Island. At the heart of their work, is a culture of giving.

While some work is being done to bridge the gap, more is urgently needed to increase the philanthropic giving for Indigenous nonprofits and communities. Not only are Indigenous people are dealing with alarming health and social inequities, they are dealing with the



impacts of the legacy of residential schools, suicides, addictions, MMIWG2S, Indian day school, 60 scoop, and now the discovery of the unmarked graves.

In a recent article published in partnership by myself, Wanda Brascoupé, Mark Blumberg and Jessie Lang, highlighted that Indigenous groups received \$1 for every \$178 dollars gifted by Foundations in 2018, which was just over one half a percent. If that increased by even \$5, it would put millions into Indigenous charities and communities. Allowing them to make significant investment into much needed programming and infrastructure. [The report can be article can be found here.](#)

The unmarked graves on the grounds of Indian Residential Schools have once again highlighted Canada's national tragedy. Residential schools were established to destroy cultural and assimilate Indigenous people, funded by government and operated by churches. Survivors spoke of this during their testimonies in the Truth and Reconciliation process, but the government choose not to act on the recommendation to examine these sites for graves. This has been personally a difficult time for me, and many others, as it opened painful memories and a deep sadness for what our children had to endure. As a child, my mother was forcefully removed from her home to attend residential school, while there she contracted tuberculosis and was sent to a sanitarium 4 hours away from her community. Sadly, my mother passed away before the government apology in 2008.

This resurfaced painful feelings and frustrations that we may never know the entire truth about this dark history. I was grateful to local Indigenous organizations like Anish Corporation, Aboriginal Health and Wellness, Southern Chiefs Organizations and Wa-Say Healing Centre who set up an outdoor healing space in Winnipeg where I and hundreds of individuals were able to make offerings to a sacred fire and receive support. Many individuals volunteered their time and money, including [The Winnipeg Foundation](#) and [Lawson Foundation](#). My heart goes out to communities, families and individuals who have a difficult journey ahead.

### Barriers for Indigenous communities accessing philanthropic donations

I believe that there are two primary barriers for Indigenous charities and communities in accessing philanthropic giving. One is the perception that

Indigenous communities and people already receive adequate funding from the Canadian Government. This is not true. This inequity of funding, particularly for children has been proven by the Assembly of First Nations and the First Nations Child and Family Caring Society that showed that children's medical and child welfare services received only 70 cents (up to 78 cents) on the dollar compared to non-Indigenous children<sup>1</sup>.

The second is the criteria funders set to be eligible for funding, and Indigenous organizations' limited number of staff for fundraising. I work with many Indigenous charities and communities who take a holistic approach (inclusive of mind, body, emotion and spirit) in their service delivery. Because of the way grants work, too often Indigenous organizations are asked to focus on meeting the needs of the funding criteria rather than responding to community needs.

With this in mind, the [Indigenous Peoples Resilience Fund](#) (IPRF) set up a trust-based fund specifically for Indigenous people led by an Indigenous advisory council with support from several grantmaking foundations. Now Indigenous charities and communities can access this fund without rigid criteria to fit into.



INDIGENOUS  
PEOPLES  
RESILIENCE  
FUND

### How I approach fundraising as a First Nations woman

I am a professional fundraiser. There are mainstream views about what fundraising is and how it should be done, but Indigenous fundraisers (there are more and more of us!) take a slightly different approach.

When I am fundraising, it is important to use a strength-based approach in working with Indigenous charities and communities. This means starting with their values and their vision for growth, and building on that through our fundraising.

Recently I had the opportunity, along with my mentor Joan Blight with Strategic Philanthropy, to facilitate a course designed for Indigenous charities



that combined Indigenous beliefs with “mainstream” philanthropic fund development tools and techniques. Support for this course was provided by The Winnipeg Foundation.

Prior to the course development, we hosted a sharing circle with senior leadership to gather their input and priorities about fundraising. The course highlighted the differences between the culture of giving in Indigenous communities and settler-led institutional philanthropy. We also provided the various elements of fundraising as a charity in the current context. We explored the history of Canada’s colonial practices and legislation, for example, the criminalization of Indigenous giving practices like potlaches that until 1951 restricted cultural traditional ceremonies.

One of my highlights in delivering the course was the engagement and the strong commitment and willingness to build respectful relationships with the sector. The course reinforced the challenges for many Indigenous charities and communities that they were not funded appropriately to hire staff that could take full responsibility for fundraising.

I look forward to working with Joan to build on the course to assist Indigenous charities and communities to fully engage the sector while exercising their traditional values and practices.

# Redsky Fundraising

## We know what our communities need

One important thing to know about Indigenous charities and communities, is how they know what their communities need and have the ability to develop solutions. This was demonstrated during COVID-19, when Indigenous people faced significantly higher inequities in health and socioeconomics. Indigenous organizations quickly stepped up to reduce vulnerabilities and many were the first to establish COVID-19 vaccine clinics.

An innovative example is the Ma Mawi Wi Chi Itata Centre, located in Winnipeg, which set up an emergency food program that made daily deliveries,

and administered hundreds of vaccines and COVID-19 tests weekly with wraparound supports. And, Swan Lake First Nation, which purchased a mobile butcher trailer with thermal and sanitary capability for chilling and cutting bison to distribute to community members to help address food insecurity.

Having said that, we know that health and socioeconomics will continue to worsen as a result of the pandemic. More resources will be needed to support Indigenous charities and communities. Now is the time we need leadership in the sector to advocate and prioritize the needs of Indigenous charities and communities. This will require capacity building and resources to ensure Indigenous people are included and leading in the sector.

## What can you do?

When people ask me what they can do my answer is always the same. Be willing to have an honest assessment of your organization’s cultural competency. Is there a willingness to learn and opportunity for greater education on the important role that Indigenous-led organizations play in the sector? A helpful initiative was developed by the Association of Fundraising Professionals Manitoba Chapter who partnered with the Indigenous Leadership Development Institute to offer online cultural training entitled, [Indigenous Cultural Training at AFP Chapters](#): Canadian History Re-learned. I highly recommend the course.

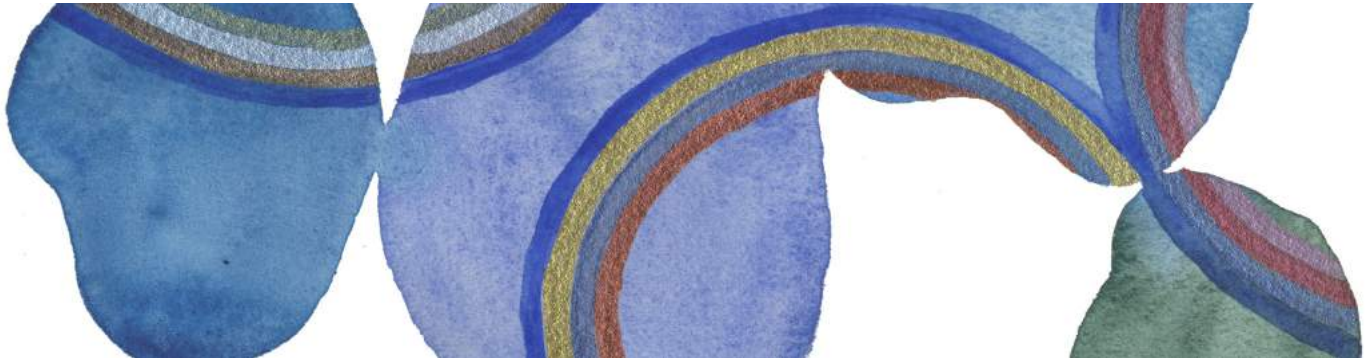
Read the [94 Calls to Action Truth and Reconciliation](#), the [231 Calls to Justice](#) for the Murdered Missing Indigenous Women and Girls, and the United Nation’s [Declaration on the Rights of Indigenous Peoples \(UNDRIP\)](#).

As fundraisers, advance partnerships and collaboration with local Indigenous organizations and communities by reaching out and building respectful relationships. Educate donors on the innovative work that is taking place in Indigenous organizations and communities.

I feel very fortunate to be working in this sector with so many groups and individuals working hard for our future generations.

## Note

1 <https://fncaringsociety.com/information-sheets>



## La survie des organismes de bienfaisance en temps de crise : concilier les besoins financiers pressants des OBE et la capacité des grandes corporations à leur allouer des fonds rapidement

Par Pascale Lassagne Jullien, Directrice principale marketing et gestion du réseau chez Intact



Pascale Lassagne Jullien est directrice principale marketing et gestion du réseau chez Intact. Elle est également responsable de la campagne Centraide depuis de nombreuses années, en plus de s'être impliquée pour d'autres causes au cours de sa carrière. Elle est diplômée des HEC en marketing et de l'Université de Montréal en philanthropie.

Alors que le 1<sup>er</sup> trimestre de 2020 n'était pas terminé et que les perspectives économiques étaient des plus favorables, la pandémie de la COVID-19 a frappé le Québec de plein fouet. Celle-ci a provoqué un arrêt presque complet des activités économiques. De nombreux organismes de bienfaisance offrant des services essentiels ont, certes, pu les maintenir, mais la plupart ont été obligés d'arrêter leurs activités ou de les ralentir considérablement, incluant celles liées au financement qui ont, elles aussi, été mises sur pause.

L'absence de réserves financières suffisantes, les difficultés d'accéder à des aides gouvernementales,

le tout jumelé à une grande difficulté ou incapacité à offrir des garanties pour être éligibles à des prêts bancaires ont mis en péril la survie de nombreux organismes. Selon l'enquête sectorielle réalisée en mai 2020 par Imagine Canada :

*« les effets de la pandémie qui se font sentir sur les finances des organismes sont plus profonds que ceux observés depuis plus de dix ans que nous réalisons l'Enquête sectorielle. Près de sept organismes caritatifs sur dix signalent que leurs revenus ont baissé depuis le début de la pandémie, soit deux fois plus que ceux qui avaient déclaré une baisse pendant toute la durée du ralentissement de 2008-2009. L'ampleur de ces variations dans les revenus est stupéfiante, les organismes caritatifs déclarant la perte du tiers de leurs revenus en moyenne ». (p. 9)*

Les organisations des secteurs communautaires et de la bienfaisance ont ainsi été confrontées à des besoins urgents de liquidité afin de pouvoir continuer d'aider

les populations desservies et se sont tournées vers les entreprises ou organismes subventionnaires. Et après plusieurs mois de pandémie, la relance demeure encore préoccupante pour de nombreux organismes selon l'enquête réalisée en 2021 par Imagine Canada.

De leurs côtés, les grandes corporations, alors qu'elles devaient elles aussi se réorganiser et adapter leur modèle organisationnel au télétravail, ont reçu un afflux de demandes de soutien financier auquel elles ne pouvaient pas toutes donner suite, malgré la mise sur pied de fonds d'urgence. Cette pandémie a contraint les organismes subventionnaires à revoir leur modèle philanthropique afin de pouvoir agir rapidement, avec flexibilité et agilité : avance dans les versements lorsque des partenariats existaient ; allocation de fonds spéciaux additionnels ; assouplissement des mesures de reddition de compte. Il ne s'agit là que de quelques exemples d'actions qui ont été prises pour soutenir le secteur de la bienfaisance (Imagine Canada, 2020 et entrevues).

“

Afin de garantir une plus grande stabilité de leurs revenus, les organismes de bienfaisance auraient avantage à privilégier le développement de collaborations ou la recherche de partenariats à long terme avec de grandes organisations subventionnaires ou de grandes entreprises privées ou sociales.

”

En réponse aux besoins de concilier les besoins entre l'offre et la demande de ressources financières en situation de crise pandémique, quels apprentissages se dégagent de cette crise ? Deux avenues nous paraissent importantes à explorer.

Tout d'abord, afin de garantir une plus grande stabilité de leurs revenus, les organismes de bienfaisance auraient avantage à privilégier le développement de collaborations ou la recherche de partenariats à long terme avec de grandes organisations subventionnaires

ou de grandes entreprises privées ou sociales. En effet, ce type de collaborations ou d'ententes repose sur un climat de confiance et de reconnaissance réciproque. Il favorise une circulation plus fluide des ressources financières, une condition essentielle en temps de crise. Un tel environnement de travail restreint également les exigences en ce qui a trait à la reddition de compte et facilite ainsi grandement la vie des organismes de bienfaisance.

Dans les grandes institutions *« la responsabilité sociale fait maintenant partie intégrante des pratiques des grandes entreprises... Les entreprises qui déploient une stratégie d'investissement communautaire ne ciblent pas uniquement le profit ; elles visent également à améliorer leur empreinte sociale et à générer diverses retombées telles que la satisfaction des employés et l'accroissement de leur notoriété au sein de la communauté d'affaires »* (Épisode, p. 44)

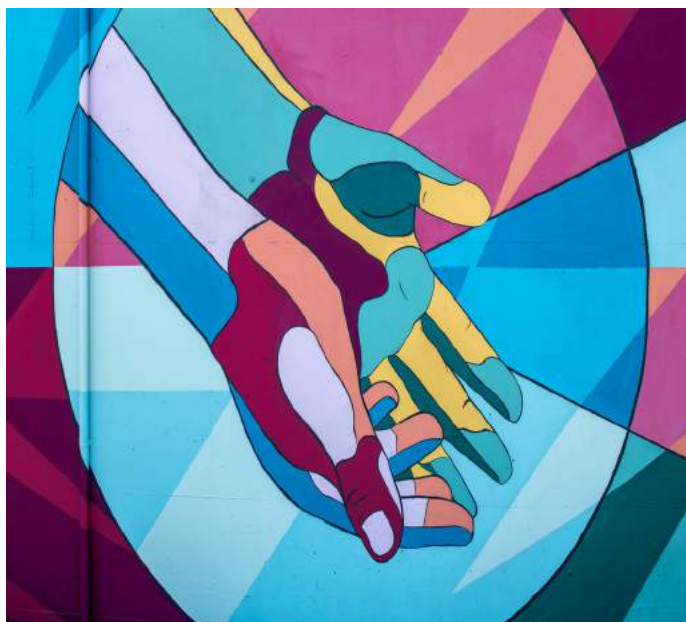
En second lieu, le bénévolat de compétences devrait être priorisé par les grandes entreprises privées ou sociales et davantage recherché par les organismes de bienfaisance. En effet, les besoins financiers en temps de crise peuvent également être suppléés par l'apport de bénévoles experts. Cette tendance est observée depuis quelques années (Letts & Holly, 2017) et elle est valorisée par les plus jeunes travailleurs qui choisissent aussi leur employeur pour son engagement social (Peretz, 2017). Les grandes entreprises disposent d'un vaste bassin de compétences, que ce soit en finance, en logistique, en communications, en analyse de données ou en gestion de crise pour n'en nommer que quelques-unes. La promotion et le renforcement du bénévolat de compétences sont donc une réponse supplémentaire qui pourra bénéficier aux organismes de bienfaisance.

Les contrecoups anticipés de cette pandémie seront majeurs pour les gouvernements et l'ensemble de l'économie, comme le souligne le Fonds monétaire international (FMI) qui voit poindre une grave crise économique mondiale (Radio-Canada, avril 2020). Il n'est pas vain de penser que les subventions gouvernementales - déjà insuffisantes aux yeux de beaucoup - qui ont été accordées au secteur de la bienfaisance (Fonds communautaire d'urgence du gouvernement fédéral et enveloppes spécifiques par des gouvernements provinciaux et territoriaux, Imagine Canada, avril 2020) seront moindres étant donné la dette importante actuellement créée pour



soutenir l'économie, les particuliers et les entreprises. L'augmentation conjoncturelle du taux de chômage et les fermetures d'entreprises auront aussi un impact sur les revenus des particuliers et donc sur les dons. Ces derniers, qui étaient déjà en baisse (Lasby, David et Barr Cathy, p. 6), devraient continuer à diminuer. Les acteurs de l'économie que sont notamment les grandes entreprises se devront donc de jouer un rôle encore plus important pour soutenir les organismes de bienfaisance au niveau du financement et du support bénévole, notamment dans un contexte de crise.

Cette pandémie a mis en lumière l'aide que les grandes entreprises subventionnaires peuvent offrir aux organismes de bienfaisance. La conciliation des besoins financiers pressants des OBE versus la capacité des grandes corporations à leur allouer des fonds rapidement semble avoir pu se réaliser. Leur contribution future sera déterminante pour le maintien du filet social que représentent les organismes de bienfaisance et pour faire face au déficit social grandissant et structurel auquel nous allons être confrontés (Emmett, Brian 2016).



### Pour en savoir plus

Ce texte est issu des résultats d'un travail de recherche dirigé réalisé dans le cadre du cours PHE3020Y de l'UdeM en juillet 2020. Pour accéder au texte complet, [cliquez ici](#).

### Note

1 [https://philab.uqam.ca/wp-content/uploads/2020/07/PHILAB\\_-\\_Travail-de-recherche\\_Pascale-Lassagne-Jullien\\_Cours-PHE3020\\_D%C3%A9p%C3%B4t-final-1.pdf](https://philab.uqam.ca/wp-content/uploads/2020/07/PHILAB_-_Travail-de-recherche_Pascale-Lassagne-Jullien_Cours-PHE3020_D%C3%A9p%C3%B4t-final-1.pdf)

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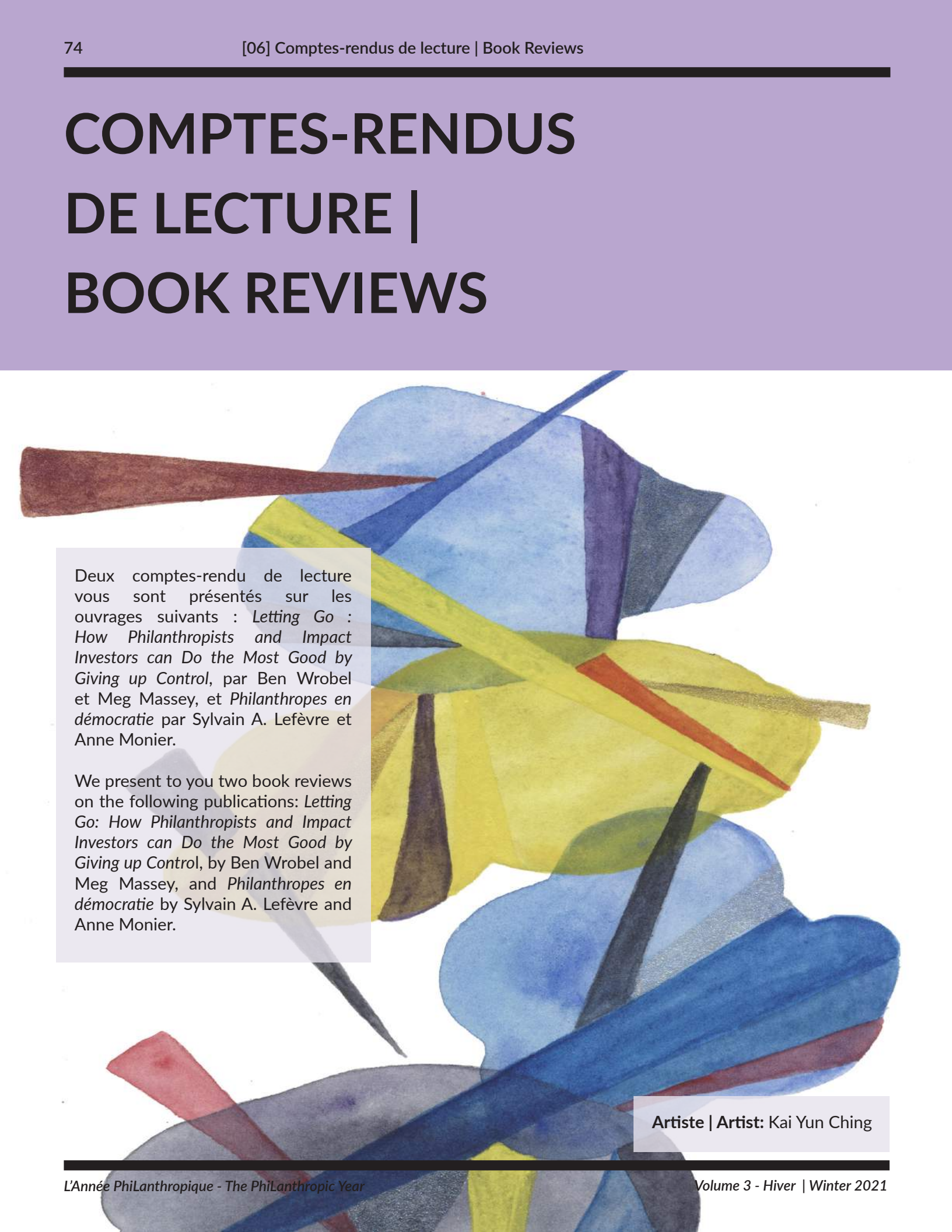
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# COMPTES-RENDUS DE LECTURE | BOOK REVIEWS



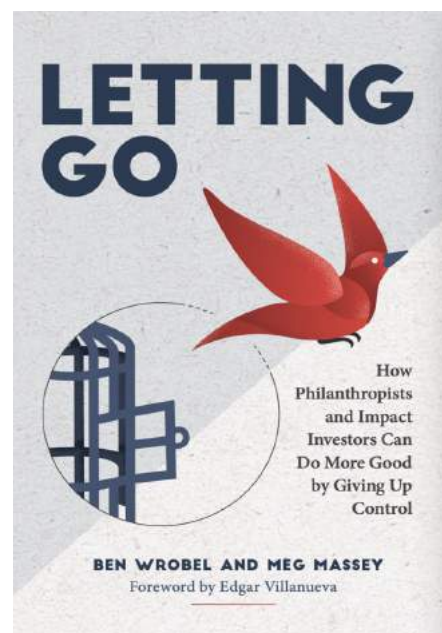
Deux comptes-rendu de lecture vous sont présentés sur les ouvrages suivants : *Letting Go : How Philanthropists and Impact Investors can Do the Most Good by Giving up Control*, par Ben Wrobel et Meg Massey, et *Philanthropes en démocratie* par Sylvain A. Lefèvre et Anne Monier.

We present to you two book reviews on the following publications: *Letting Go: How Philanthropists and Impact Investors can Do the Most Good by Giving up Control*, by Ben Wrobel and Meg Massey, and *Philanthropes en démocratie* by Sylvain A. Lefèvre and Anne Monier.

Artiste | Artist: Kai Yun Ching

# COMPTES-RENDUS DE LECTURE | BOOK REVIEWS

## Letting Go: How Philanthropists and Impact Investors can Do the Most Good by Giving up Control



Par Leigha McCarroll, PhD Candidate in Public Policy at Carleton University



Leigha McCarroll is a doctoral candidate in Public Policy at Carleton University, with an interest in the nonprofit sector's role in policy development and implementation. Her research looks at community foundations – traditionally place-based institutions – and their shifting conception of community in the context of the Sustainable Development Goals.

“Good intentions cannot make up for disproportionate power.”

This musing is shared by Ben Wrobel, Communications Director at Village Capital, and Meg Massey, a social sector journalist, in their 2021 book, “Letting Go: How Philanthropists and Impact Investors Can Do More Good By Giving up Control.” They are referencing power in the context of endemic problems with philanthropy and impact investing as they are (and have historically been) practiced which is to say – from a top-down, donor-centric, paternalistic approach. As they write, philanthropy has long been a “rich man’s game,” with the good intentions of many a billionaire philanthropist often overshadowed by ego and rigid control over decision-making. Writing for a grantmaking audience, the authors bring this dynamic

into sharp relief throughout the book, first offering a critique of the decision-making process that guides most traditional philanthropic efforts, then defining the concept of participatory grantmaking, and finally, sharing stories of funders that have opted to take a more participatory approach.

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Wrobel and Massey posit that the decision-making process for status quo philanthropic grants and impact investments is flawed for two primary reasons: most decision-making tables lack diverse perspectives; and most philanthropists and impact investors operate in



an insular sphere with low accountability to the outside world. The result: projects with high opportunity costs that are often out-of-touch and overlook the lived realities of the very communities they are designed to serve. Take the example of Mark Zuckerberg's 2010 \$100 million donation toward creating an education fund in Newark, New Jersey. A cautionary tale in top-down philanthropy, the authors explain how six years after the initial funding announcement, the project ground to a halt after failing to make any significant progress. Concerned at the blatant lack of community engagement by the funder, citizens had been raising alarm bells about the project since its inception, and many attribute its downfall to the funder's neglect of the community voice.

The onset of the COVID-19 pandemic laid bare and, in many cases, exacerbated fundamental issues related to equity in strategic philanthropy and impact investing spheres. This moment, for the authors, presents an opportunity to undertake the structural reforms to the sector that many critics have long called for. They point to progress in the realms of grantmaking (i.e., a Council on Foundations pledge by over 750 foundations to convert restricted grants to general operating support) and impact investing (i.e., the delaying of interest payments and the suspension of loan payments) as promising evidence. This argument is less strong; the examples the authors provide speak more to emergency measures than long-term changes to structures and their underlying systems. Nevertheless, it is clear that the heightened urgency of issues in the context of the pandemic has forced many funding organizations to adapt rapidly.

To contextualize the structural reforms they call for, the authors take a step back to offer a historical perspective on trends in strategic philanthropy that brought us to this place. Operating primarily from a US context, they illuminate chronic issues with representation, especially of disabled people, with participation, and with restricted funding. They also trace the rise of impact investing, distinguishing the model as derived from finance as opposed to philanthropy. Briefly touching on philanthropy's fraught historical connections to colonization and exploitation, they argue that the sector is facing a reckoning.

Enter participatory funding models, which, per the authors, hold the key to "shift[ing] the decision-making power to people with lived experience of

the problem at hand" (Wrobel and Massey, p. 37). The authors rely on Sherry Arnstein's 1967 Ladder of Citizen Participation, a seminal framework for engaging community members in decision-making for civic initiatives, to contrast typical to participatory funding. As they remark, typical funding typically sits low on the ladder in the realm of *non-participation* or *tokenism*, while participatory funding has the potential to reach the top of the ladder, thus fulfilling Arnstein's vision of authentic community engagement or *citizen power*.

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In the second half of the book, the authors trace the roots of grassroots grantmaking in the US back to the late 1960s. Wrobel's and Massey's own case for the model is informed by their interviews with over 100 stakeholders – ranging from investors, to academics, to activists – as well as key insights from civil society experts like Edgar Villanueva and Anand Giridharadas. They draw on this rich data to offer several compelling examples of participatory funding in action and illuminate some early successes that many initiatives are seeing with this model. For Wrobel and Massey, participatory funding holds the key to infusing the philanthropic process with more equity, namely through its potential for directing funding to groups who do not normally receive funding, for democratizing fundraising skills, and for positioning funders as connectors and supporters as opposed to givers and deciders. Participatory funding is not without challenges, however; many influential institutional players may continue to demonstrate reluctance to the model, and the splintered nature of modern philanthropy makes mainstreaming participatory funding a major undertaking. In order for this model to move beyond a “fad” status, the sector must adopt it – and its underlying feminist, decolonial ideologies – as ethos as opposed to a simple mechanism.

For Wrobel and Massey, mainstreaming participatory funding in practical terms will require adjustments in the grantmaking design process, and they position Theory of Change development, pipeline-building, and vetting as key decision-points wherein grantmakers can incorporate participatory principles. To this end, they offer a series of tools corresponding to each of these decision-points as a roadmap for founders, philanthropists, grantmakers, and policymakers. These tools are expanded upon with straightforward, if slightly vague, ideas that have floated around the philanthropic sector for some time, such as the importance of questioning assumptions and engaging rather than informing when interacting with grantees. While practical, Wrobel and Massey's offerings are somewhat limited in ambition in that they assume that the individual on the "granting" side is coming from a place of deep recognition of their own positionality, and potential complicity in inequitable systems and power structures that have perpetuated oppression. The authors do not acknowledge that dismantling white supremacy and anti-blackness in philanthropy will necessitate going beyond questioning assumptions and will require that grantmakers engage intentionally in anti-oppressive practice. Making changes to the funding design process can only go so far; in order for participatory grantmaking to fulfil the authors' vision of a funding model that is feminist, decolonized, and reparations-focused, grantmakers must not only have the emotional intelligence to recognize cognitive biases and heuristics and set aside ego, in many cases, they must give up their place at the table altogether.

Furthermore, while Wrobel and Massey set out some preliminary steps for the average citizen not falling into the grantmaker, founder, or policymaker categories, these are directed at community members looking to support participatory initiatives that are already ongoing. They miss an opportunity to explore more explicitly steps for those who recognize an issue in their community and wish to pitch a participatory fund. Who should they speak to? How can they connect into the sector? How can they develop their own assertiveness as a co-equal in the funding process? Finally, the book could benefit from an acknowledgement that many community members at the grassroots might rightfully be reticent to engage in any form of partnership with institutions that might have previously perpetuated the very endemic problems that the authors outline.

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For many grantmakers, this book will illuminate several timely issues to confront in order to build in their institutions an enabling environment for more participatory and, ultimately, more equitable funding models. For Canadian readers, the recommendations outlined in this book serve as an important prompt to further explore what participatory funding looks like from the perspective of truth and reconciliation, and what aspects of "letting go" will be most fruitful on the path toward decolonizing philanthropy in this country. Despite the book's lack of engagement with the theoretical underpinnings of a radical, anti-oppressive approach to funding, it represents a solid first step for the traditional funder looking to broaden their knowledge with respect to the promise of participatory fundraising,



# COMPTES-RENDUS DE LECTURE | BOOK REVIEWS

## Philanthropes en démocratie : pouvoir économique et pouvoir politique

Par Sophie Louey, Sociologue postdoctorante,  
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Sophie Louey est sociologue à l'université de Picardie Jules Verne (CURAPP-ESS). Elle a consacré sa thèse aux engagements et sociabilités de patrons dans des syndicats et associations patronales. Elle a ensuite travaillé sur les contributeurs à des communs au sein de la ChairESS des Hauts-de-France (Université de Lille, Clersé) et enquête désormais sur les télétravailleurs dans les espaces de *coworking* (CNAM, CEET).

Interroger les liens entre philanthropie et démocratie passe par des attentions portées aux principes de justice ou encore de légitimité qui les sous-tendent. Sylvain A. Lefèvre et Anne Monier proposent, dans cet ouvrage *Philanthropes en démocratie* qu'ils dirigent, d'exposer les enjeux heuristiques à y associer la notion de « pouvoir ». En effet, les auteurs relatent, à partir de deux événements récents (la pandémie de la COVID-19 et l'incendie de Notre-Dame de Paris en 2019) combien les « crises » rendent visibles, et mettent en tension, la place de la philanthropie aujourd'hui et de ses principaux acteurs : les philanthropes. Tantôt remerciés, admirés, et tantôt critiqués, dénoncés, les grands philanthropes, par leurs positions et leurs actions, cumulent du « pouvoir économique » et du

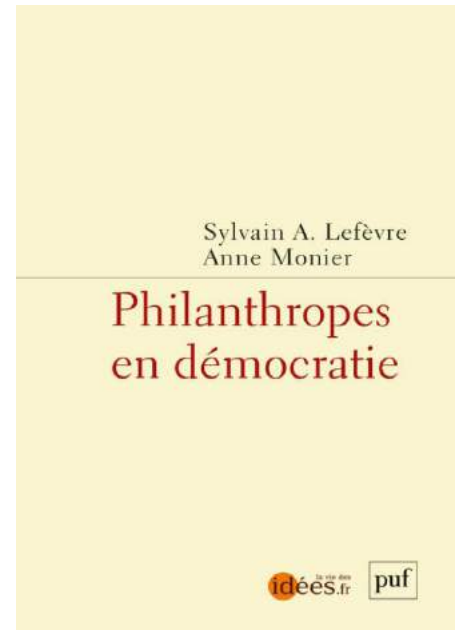
pouvoir « politique ». Ils mobilisent des ressources (argent, temps, expertise, etc.) qui, en retour, leur en font gagner d'autres (légitimité, accès à des réseaux d'acteurs, etc.).

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Les deux auteurs mettent en avant trois axes de réflexion, qui sont travaillés par les contributeurs de l'ouvrage. Le premier concerne le « rapport » entre philanthropie et « État ». Le second a trait à la « légitimité » dont la philanthropie dote (ou non) ceux et celles qui en sont les acteurs. Le troisième est relatif à la « démocratisation » de la philanthropie en contexte capitaliste. Les deux exemples précédemment cités illustrent combien





les grands philanthropes peuvent rapidement « donner » d'importantes sommes économiques là où les États paraissent parfois réagir moins vite.

Les contributions de l'ouvrage portent dès lors sur différents aspects de la philanthropie. Un premier chapitre de Nagisa Mitsushima est consacré à la philanthropie telle qu'elle se pratique en France au cours de la période 1815-1848. Le second texte est un entretien croisé entre plusieurs chercheurs, Anne Bory, Nicolas Guilbot, Sabine Rozier et Olivier Zunz, qui débattent ensemble des évolutions de la philanthropie en France et aux États-Unis. La troisième contribution, de Peter Hägel, analyse les rôles des grands philanthropes sur les enjeux politiques mondiaux. Le dernier texte, d'Édouard Morena est consacré à la philanthropie climatique.

### Faire politique par la philanthropie ? Les philanthropes en temps de vote censitaire (1815-1848)

Nagisa Mitsushima propose, par une analyse sociohistorique, d'interroger les façons dont fonctionne la philanthropie dans un contexte politique de vote censitaire en France. Elle mobilise les outils de la prosopographie pour répertorier et catégoriser les grands philanthropes de cette période étudiée (1815-1848). Le régime représentatif se construit alors en France et la philanthropie devient « une pratique contestataire investie par une élite libérale ». L'auteure souligne combien l'analyse de la philanthropie permet de mieux comprendre l'élite bourgeoise de l'époque tant dans une approche globale que segmentée. Elle éclaire alors les divisions internes du groupe social qu'elle désigne aussi sous l'expression de « rivalités intra-élitaires » et qui font tous partie du « camp libéral ». En sus des enjeux de position individuelle, ce sont aussi des manières différentes de considérer la philanthropie qui se dessinent. Nagisa Mitsushima distingue trois segments de ce groupe social. Le premier est appelé « la philanthropie éclairée ». Il correspond aux membres de la noblesse d'État, ils font ainsi partie du « premier cercle du pouvoir » par leur filiation. Ces hommes sont décrits comme inquiets de l'alignement des différentes fractions de l'élite avec eux. L'auteure relève alors combien ces héritiers raillent les membres de « la petite noblesse de province » jugée « inculte ». Ces frictions se retrouvent dans les analyses des archives des assemblées générales des sociétés philanthropiques. Le vote censitaire, parce qu'il permet aux élites des provinces de potentiellement accéder au champ

politique, redistribue les cartes du pouvoir politique parmi les élites. L'investissement philanthropique est alors l'occasion de défendre la possession de formes d'expertises autres, et supplémentaires, aux ressources héritées telles que la « naissance » ou la « propriété ». Les sociétés philanthropiques deviennent des espaces de formation aussi considérés comme « politiques ». En effet, l'auteure indique que la philanthropie, à la différence du champ politique (qui est l'objet de compétition par l'élection et de « luttes d'égos), « serait le lieu de la vraie politique, utile et traditionnelle ». C'est en ce sens que ce premier groupe représenterait une « philanthropie éclairée ». Le second segment est celui de la « philanthropie industrielle ». Elle correspond à des patrons d'affaires économiques qui s'engagent en philanthropie, ils sont dits « obsédés par la question politique ». L'engagement philanthropique est alors une manière de faire de la politique sans pour autant entrer dans le champ politique. À l'inverse de la politique électorale, la philanthropie est pour eux, comme la fraction précédente, une manière de faire de la « vraie » politique. Les membres de ce fragment considèrent pouvoir apporter leurs expertises, notamment techniques, pour contribuer à la résolution des « problèmes sociaux ».

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Ces trois fragments montrent combien la philanthropie peut jouer comme un espace d'actions politiques pour des élites que l'analyse des positions des acteurs permet de mieux comprendre.

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Leurs « succès industriels » seraient des preuves de leurs compétences à répondre à des besoins. Ces individus s'inscrivent aussi dans une forme de défiance à l'État dont ils « considèrent » n'avoir « rien à attendre ». Le troisième fragment du groupe est « la philanthropie désargentée ». Dotés de moins de ressources économiques que les autres, ses membres sont inquiets de « la menace venue d'en bas ». Ils n'ont pas accès au cens et occupent des métiers de « journalistes, économistes » ou encore « enquêteurs sociaux ». Intéressés et attirés par la politique ils sont

à fois exclus de l'élite du cens et à la fois risqués à tomber dans la « masse » d'un élargissement futur du vote. Alors, l'engagement philanthropique joue comme une forme alternative d'action politique et comme un potentiel tremplin vers le champ politique. Ces trois fragments montrent combien la philanthropie peut jouer comme un espace d'actions politiques pour des élites que l'analyse des positions des acteurs permet de mieux comprendre. L'échec de la construction d'un parti philanthropique, sur lequel l'auteure conclue, donne à voir combien la philanthropie joue comme une « alternative » plutôt qu'un « relais de la représentation électorale ».

### Des dons et de leurs pratiques aux échelles nationales et internationales

La seconde et la quatrième contributions, bien que prenant des formes différentes, analysent les pratiques de dons des grands philanthropes. L'entretien croisé entre Anne Bory, Nicolas Guilbot, Sabine Rozier et Olivier Zunz, permet de soulever que dans les deux pays, la philanthropie privée a été favorisée par les États mais trente ans plus tard pour la France (années 1960 et fin des années 1980) que du côté des États-Unis (années 1930 et 1960). Les chercheurs relèvent combien les pratiques philanthropiques dans les deux pays ont trouvé des formes proches à plusieurs égards comme la fiscalité qui a trait aux dons. La perte du « monopole de l'intérêt général » par « la puissance publique » a pour effet de favoriser le développement de la philanthropie.

Ces bouleversements conduisent à ce que les auteurs évoquent « une complémentarité entre l'intervention de l'État et les actions privées ». Ces actions privées sont les œuvres de philanthropes aux profils hétérogènes tant en France qu'aux États-Unis. La focale de Peter Hägel sur des grands philanthropes et les modalités de leurs actions à l'échelle mondiale, permet de comprendre combien la philanthropie, du côté des États-Unis, s'inscrit dans une « culture » des « élites ». Pour la plupart des grands philanthropes, il s'agit de s'intéresser aux « politiques publiques », plutôt qu'à la « politique mondiale ». Néanmoins, quelques-uns d'entre eux investissent dans cette dernière. L'auteur se focalise sur Bill Gates et George Soros en décrivant leurs engagements et la mobilisation de leurs « ressources matérielles et leurs compétences entrepreneuriales vers la philanthropie ». Leur réussite économique et, pourrait-on dire, leur légitimité entrepreneuriale, associées à la possession

d'importances richesses économiques personnelles (patrimoine notamment), leur permet d'avoir un « pouvoir dispositionnel ».

Le cumul de ressources est tel que tous deux ont le pouvoir d'agir à l'échelle mondiale grâce à un réseau d'implantations dans d'autres États. Néanmoins, l'auteur relève aussi combien ces implantations, si elles permettent d'agir, voire de « perturber » des « réseaux politiques existants », peuvent aussi contribuer à mettre en danger le travail et parfois même l'existence de fondations locales (dans le cas de Soros étant intervenu en Géorgie en soutenant un acteur politique). Peter Hägel relève que la fondation Gates, quant à elle, serait passée de la « simple influence » à « l'autorité » tant elle s'est imposée à la table de la « gouvernance mondiale de la santé ». Ainsi, les actions philanthropiques peuvent dépasser les frontières d'un État en matière d'intervention politique.

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Pour la plupart des grands philanthropes, il s'agit de s'intéresser aux « politiques publiques », plutôt qu'à la « politique mondiale ». Néanmoins, quelques-uns d'entre eux investissent dans cette dernière.

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### Capitalisme et philanthropie climatique

Peter Hägel conclue son texte par un appel à la réglementation de la philanthropie et à la transparence des pratiques y ayant trait. Cet appel entre alors en résonance avec la dernière contribution de l'ouvrage d'Édouard Morena qui interroge la philanthropie climatique. Plusieurs grands philanthropes sont invités par des chefs d'État, comme par Emmanuel Macron en 2017, à « réfléchir » aux enjeux climatiques. Ces rencontres montrent combien les philanthropes sont devenus des acteurs majeurs des questions climatiques, ils s'assoient désormais aux tables des chefs d'États. L'auteur souligne que ces philanthropes défendent un renforcement mutuel entre « défense de l'environnement et ordre économique libéral ». Ces éléments sont présentés comme ambivalents dans la

mesure où ces grands philanthropes contribuent par ailleurs, par leurs actions, à maintenir voire accélérer les dégradations climatiques. Édouard Morena décrit l'existence d'une « nouvelle génération » de fondations et de philanthropes, apparaissant dans les années 1990-2000.

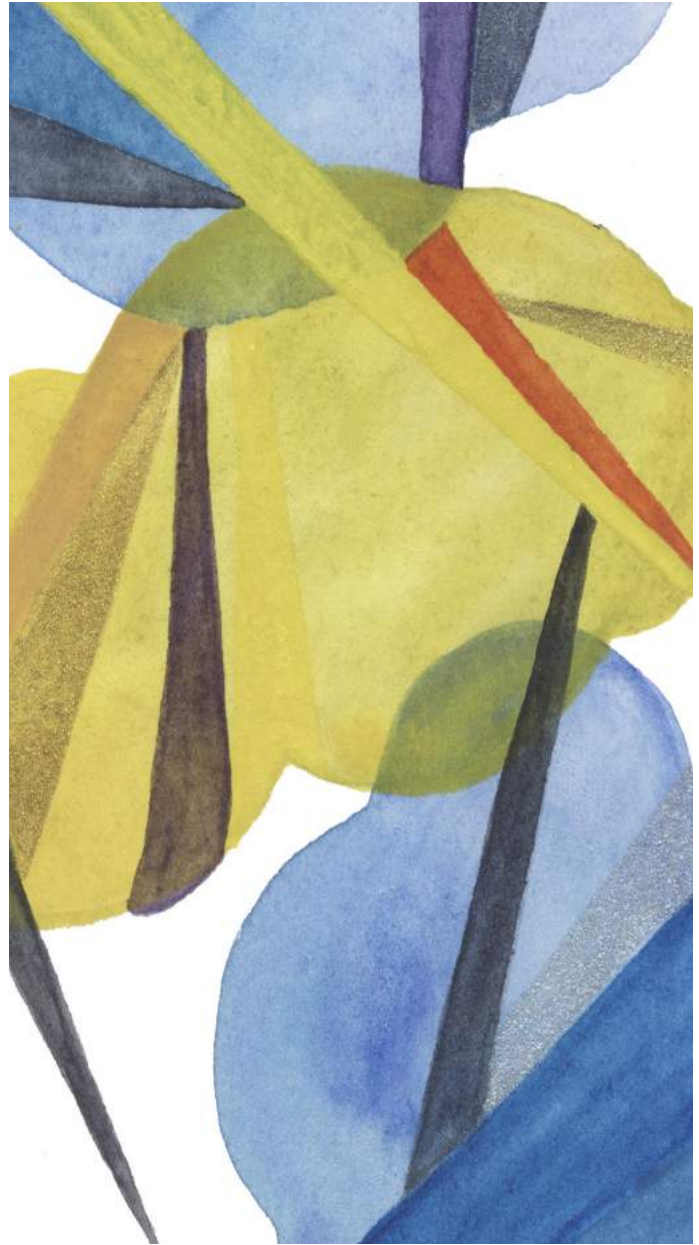
Ces philanthropes s'apparentent aux figures de « nouveaux riches » ayant construit leurs succès économiques sur les nouvelles technologies. Les fondations quant à elles, « sont implantées dans des villes comme Londres, New York ou dans la Silicon Valley ». Cette philanthropie climatique permet à ses acteurs d'acquérir une légitimité et d'agir, également, en matière économique (leurs positions et actions ont des effets parfois sur l'économie mondiale). Pour autant, ces actions relèvent selon l'auteur du « vernis de respectabilité ». Il dénonce ainsi les échecs de la philanthropie climatique tout en s'étonnant du fait qu'elle soit peu critiquée.

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Pour conclure, l'ouvrage présente des contributions variées sur le thème des philanthropes et de la démocratie. Elles permettent d'en avoir des approches à la fois globale (dans le cas de l'entretien croisé par exemple) mais aussi plus ciblée (dans le cas de la philanthropie climatique par exemple) et de varier les échelles d'analyses (nationale, mondiale). Bien que le livre soit plutôt court, il comprend des propos denses dont on regrettera parfois qu'ils ne puissent pas être davantage développés (décrire des trajectoires dans certains cas, expliciter l'organisation de fondations dans d'autres). Enfin, on soulignera la présence d'une bibliographie commentée particulièrement appréciable qui permettra au lecteur de compléter la lecture de ce bel ouvrage.





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